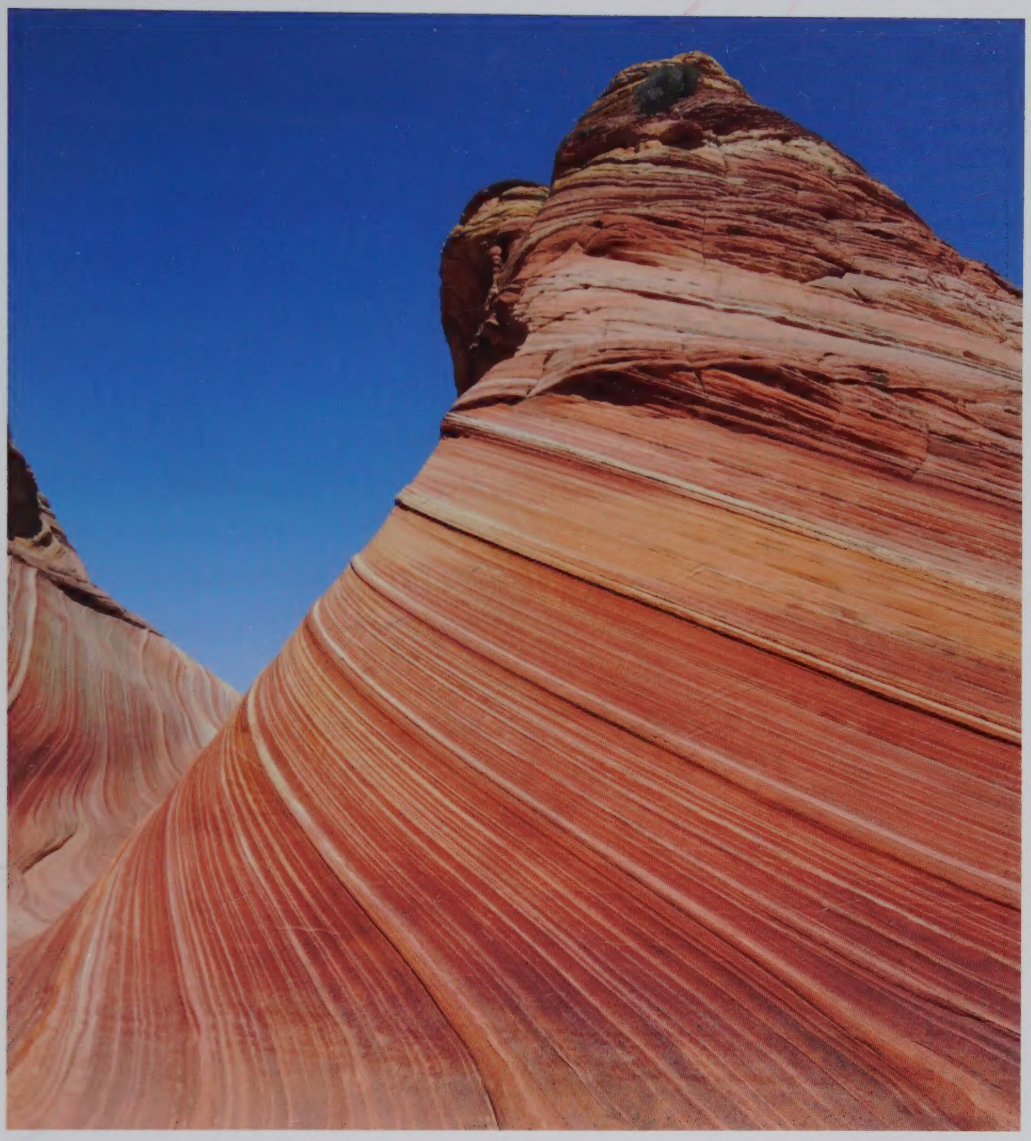

A Bible Dictionary

Samuel Bulfinch Emmons

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A

BIBLE DICTIONARY;

CONTAINING A DEFINITION

OF THE

MOST IMPORTANT WORDS AND PHRASES

IN THE

HOLY SCRIPTURES.

TO WHICH IS ADDED

A BRIEF COMPENDIUM

OF OUR SAVIOUR'S HISTORY,

AND THAT OF HIS

APOSTLES AND EVANGELISTS.

BY S. B. EMMONS.

BOSTON:
ABEL TOMPKINS, 38 CORNHILL.
1841.

PREFACE.

It was not until the author of these pages had some little connection with the management of a Sabbath School, that he became convinced of the expediency, if not of the necessity, for the Universalist denomination to possess a Bible Dictionary adapted to their understanding of the doctrines taught in the Scriptures. Dictionaries, conforming to the faith of others, seemed not to be wanting; but were objectionable, on account of the erroneous definitions which they give to some of the most important words in the sacred text. And wherever such books are used, especially among the youth in our Sabbath Schools, they tend to exert a counteracting influence to the more correct views aimed to be instilled into their tender and susceptible minds, by the untiring assiduity of their teachers.

In order to promote a healthy development of the corporeal powers, we study to procure the most genial and nourishing aliment; and why should we be less careful to provide the most agreeable and nutritive sustenance for the mind? As we would eschew every noxious article in catering for the wants of the outer man, so we

should be as cautious in our selection to answer the cravings of the intellectual spirit within.

Many scriptural words are used among men to convey very different ideas from those communicated in the same words by the authors themselves; and therefore if, by any means, the true meaning of such words can be given, the truths of the Bible will sooner be made known, and its saving knowledge be greatly increased.

With these impressions, we have labored to introduce the present volume before the public; and it is hoped that each one will candidly compare its contents with what is recorded in the Scriptures of truth, and judge righteous judgment.

We have been indebted to various sources for materials, and, in many instances, have given copious extracts; but reference, in most cases, seemed unnecessary. Our object has been to exhibit truth, and where we found it expressed in plain and forcible language, we adopted that language, in preference to any attempt at improvement.

If this work shall be made to subserve the cause of true religion, by contributing to a just conception of the character of our heavenly Parent, and of his dealings toward his intelligent offspring, the desires of the author will be fully realized.

Waltham, April, 1841.

BIBLE DICTIONARY.

A.

AARON, signifies a mountain of strength, praise, or a teacher. Aaron was a prince of the tribe of Levi, the son of Amram, and brother of Moses. He was the first who was consecrated to the office of Jewish high priest. He died in Mount Hor, at the age of 123 years, and was succeeded by his son Eleazer.

ABADDON, signifies a *destroyer*, or *destruction*. We are not to suppose that any particular being is meant by this word, but a spirit opposed to *salvation;* or *Antichrist*, a spirit opposed to Christ, who came not to *destroy* men's lives, but to *save* them. That spirit which prompts to the *destruction* of men, either here or hereafter, is Abaddon. This spirit is called king of the locusts, which came out of the bottomless pit, Rev. ix. 11: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in Greek, Apollyon."

ABANA and PHARPAR, two rivers of Syria, which Naaman thought more effectual for the cure of his leprosy than all the waters of Israel. 2 Kings v. 12.

ABBA, signifies willing Father. A learned author says, "It is a Syriac appellative, from the Hebrew word *ab*, a father, which is derived from *abah*, he was willing; denoting that a father wills and desires all good to his children." The word is used by our Lord in his agony, Mark xiv. 36, and by Paul, when he recounts to the believers of Rome and Galatia their inestimable privileges, among which he ranks as foremost, "the spirit of adoption, by which we cry, Abba, Father." Rom. viii.

15; Gal. iv. 6. This spirit led them to pray in submission to God's will.

ABIMELECH. (1.) King of the Philistines. Gen. xx. and xxi. 22—32. (2.) Abimelech, son and successor of the former. Gen. xxvi. 3. (3.) Abimelech, king of Israel. Judges ix. 18.

ABOLISH, signifies to annul, put to an end, destroy, to make a thing as though it had never been, or of no force. It is used in the New Testament to teach us the state of the law of Moses after the appearance of Christ, which was done away in him, as the light of the moon is done away by that of the sun. 2 Cor. iii. 11. All in the law of Moses not commanded in the New Testament, is now no more binding on Jew or Gentile, than though it had never been commanded. The law caused an enmity between the Jews and Gentiles: the Jews hated the Gentiles because they would not be circumcised, and keep the whole law. The Gentiles hated the Jews because they were so zealous in making proselytes to their religion. The only way to remove this enmity was to remove the cause of it. This Jesus did, by taking away or *abolishing* the law contained in the ordinances, which Paul calls the middle wall of partition between the Jews and Gentiles. Eph. ii. 13. It was a common opinion among the Jews and Gentiles that death was an everlasting sleep. The resurrection of Christ *abolished* this opinion, and death itself. "Who hath *abolished* death, and brought life and immortality to light through the gospel." 2 Tim. i. 10.

ABOMINATION OF DESOLATION. Compare Dan. ix. 27, with Matt. xxiv. 15, Luke xxi. 20. The Roman army carried ensigns or banners with idolatrous, and therefore abominable, images upon them. When these idolatrous standards should be seen "in the holy place," or approaching the holy city, it gave warning of its desolation.

ABRAHAM, a wandering shepherd of great wealth and extraordinary piety. Being the progenitor of all the Jews, and the brightest example of justifying faith, he was called the "Father of the faithful." His name, which was originally *Abram*, or "high father," was changed when God promised him a great posterity: *Abraham*

signifying the "father of a multitude." "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 17, 18.

ACCHO, a city of Galilee, about thirty-two miles south of Tyre, mentioned in Acts xxi. 7.

ACCEPTABLE YEAR OF THE LORD, or the *year of acceptance*, signifies, originally, the year of Jubilee, mentioned in Leviticus xxv. This was a year of general release of *debts* and *obligations*; of *bondmen* and *women*; of *lands* and *possessions*, which had been sold from the families and tribes to which they belonged. But this institution had a typical design, relating to our Saviour, who says, in Luke iv. 18, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." 19: "To proclaim the *acceptable year of the Lord*." In Isa. xlix. 8, it reads: "Thus saith the Lord, In an *acceptable time* have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee (Christ) for a covenant of the people," &c. The apostle Paul quotes these words in 2 Cor. vi. 2, and adds: "Behold, now [is] the accepted time; behold, now [is] the day of salvation." That is: Behold, *now*, the Messiah reigns; behold, *now*, the gospel dispensation. Now is the promised day of *salvation*; the time in which is to be wrought out the emancipation and deliverance of a world from sin and misery. 1 Cor. xv. 24—28.

ACCURSED, devoted to destruction; separated from the church. Josh. vi. 17; Gal. i. 8, 9.

ACHOR, trouble; the valley near Jericho, where Achan was stoned to death. Josh. vii. 24—26.

ADAM. This word signifies red earth, or one made of the earth—earthy. In the New Testament it means the first Man and Christ. 1 Cor. xv. 47: "The first man is of the earth, earthy; the second man is the Lord from heaven." 49: "As we have borne the image of the

earthy, we shall also bear the image of the heavenly." 22: "For as in Adam all die, even so in Christ shall all be made alive."

ADAMANT, the same precious stone known to us as the diamond, the hardest and most valuable of gems. It was worn in the high priest's breastplate. Exod. xxviii. 18. It is an emblem of the heart of the wicked. Zech. vii. 12.

ADDER, a venomous serpent, sometimes called a *viper*, and *asp*. In Prov. xxiii. 32, the allusion is to the reptile called the *basilisk*, which is said to kill with its breath.

ADJURE, to impose an oath upon another. Among the Jews it was customary to *adjure*, which was by a form of execration laid on the person if he did not answer truly. It was the same as administering an oath is now. Jesus held his peace when simply interrogated; but he acknowledged that he was the Son of God when he was *adjured*, or put on oath. See Matt. xxvi. 63.

ADONIJAH, fourth son of king David. 1 Kings i. 5.

ADONIRAM, principal receiver of Solomon's tribute, and director of the 30,000 sent for timber, &c. to Lebanon. 1 Kings v. 14.

ADOPTION, an act by which any one takes another into his family, owns him for his son, and appoints him an heir. The Jews became the people of God, as a nation, not by birth, or descent from Abraham, but by being *adopted* as such. The Gentiles also, from the foundation of the world, were predestinated unto the *adoption* of children by Jesus Christ, "that in the dispensation of the fulness of times, our Heavenly Father might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." Eph. chap. i.

ADVERSARY, one who sets himself in opposition to another. The early disciples had many *adversaries* to encounter. 1 Cor. xvi. 9: "For a great door and effectual is opened unto me, and there are many *adversaries*." Phil. i. 28: "And in nothing terrified by your *adversaries*." It sometimes means a *creditor* to whom one may be indebted. Luke xii. 58: "When thou goest with thine *adversary* to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge

deliver thee to the officer, and the officer cast thee into prison."

ADVOCATE, the title of Jesus when making intercession for the people. 1 John ii. 1: "If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous." We still have Him before the throne, who died for our offences and rose again for our justification. He is the *righteous*, who suffered, the Just for the *unjust*, that he might bring us to God. "He shall see of the travail of his soul and shall be satisfied." Isa. liii. 11. Sinner, do not, therefore, despair.

AFAR, at a great distance. To be *far off* and to *be near*, are sayings much in use among the Jews, signifying being in *favor*, or under the *displeasure* of God. Those who had access to the tabernacle, were said to be *nigh* to God; those who had no access to it, were said to be *far off*. Thus the latter phrase was used to distinguish the *Gentiles* from the *Jewish* people. The Gentiles were for a long period aliens from the commonwealth of Israel, and strangers from the covenants of promise, without hope and without God in the world; but are now, through Christ Jesus, brought into the favor and fellowship of God. Eph. ii. 13: "But now, in Christ Jesus, ye who sometime were *far off*, are made nigh by the blood of Christ." 19: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

AGATE, an almost transparent precious stone, variegated with clouds and veins. It was the second in the high priest's breastplate. Exod. xxviii. 19.

AGE, a word variously used, denoting one's whole life, freedom from parental jurisdiction, and a long series of years. Among the Jews there were three great ages: 1. Before the law; 2. After the law was given; and 3. The age of the Messiah. *Age* is several times translated *world* in the New Testament.

AHAB, son and successor of Omri, the most impious of all the kings of Israel.

ALABASTER, a soft, fine, white species of marble, found near Thebes in Egypt, and Damascus in Syria. There are several species of soft calcareous stone called *alabaster*, which are enumerated and de-

scribed in different chemical works.

ALEXANDRIA, a celebrated city in Lower Egypt, founded by Alexander the Great, who was there interred in a coffin of gold. Its proximity to the Red and Mediterranean seas, made it the mart of commerce for most of the known world. It possessed a library of 700,000 volumes, which was burnt by the Arabs or Saraceas, A. D. 642. Many Jews dwelt there. Acts vi. 9.

ALLEGORY, a continued metaphor, or series of metaphors, illustrative of a principal one. Bunyan's Pilgrim's Progress is a continued allegory; and so are our Saviour's discourses upon the vine, (John xv.) and the shepherd, (John x.)

ALMOND TREE, whose flower is of the rose species, and its blossoms white. It is said to resemble the peach tree, though of a larger size. The original word from which *almond* is derived, signifies *to watch*, and hence the allusion Jer. i. 11, 12. It is a tree of hasty growth and early maturity.

ALPHA, the first letter in the Greek alphabet. Before the Saviour appeared on earth, it was common to give the name *Alpha* to such men as were considered first or greatest in knowledge, power, or wit; and it was often used to designate the first of anything. Plato was called the *Alpha* of the wits. *Alpha* is also used to signify the beginning of anything, and stands opposed to *Omega*, which denotes the end. These two letters were made the symbol of Christianity; and were accordingly engraved on the tombs of the ancient Christians, to distinguish them from those of the idolaters. The word being thus used, we may understand its application to Jesus Christ, who is denominated the Alpha and Omega, the first and the last, the beginning and the ending. Rev. i. 8; xxi. 6; xxii. 13. He is head over all things to the church—the author and finisher of our faith; the first as bishop, shepherd, prophet, apostle, leader, light, and life.

ALPHEUS, sometimes called *Cleophas*, was the father of the apostle James, (see Mark iii. 18,) and was said to be the brother of Joseph, the husband of the virgin Mary. Theophylact says that Cleophas having died childless, his brother Joseph married his widow, by whom he had four sons,

called by the evangelists the *brothers of our Lord;* and two daughters, the one named *Salome*, the other *Mary, daughter of Cleophas*, because she was his daughter according to law, though she was daughter of Joseph according to nature.

ALL FLESH, signifies *all the human race*. John xvii. 2. As the Messiah, Jesus Christ received from the Father *universal dominion*. *All flesh*, i. e. *all the human race*, were given unto him, that by one sacrifice of himself he might reconcile them all to God, having by his grace tasted death for every man.—*Dr. Clarke*.

AMEN. True, verily, be it so. Christ is called the Amen, which means one to be relied upon at all times. The promises are said to be "Yea and Amen" in Christ, because that by him they will certainly be all accomplished. It was a custom among the Jews and early Christians for the whole assembly to respond an audible Amen at the close of a public prayer.

AMETHYST, a precious stone of a purple or violet color, composed of a strong blue and deep red. It was the ninth in the high priest's breastplate. Exod. xxviii. 19. It is alluded to Rev. xxi. 20.

AMPHIPOLIS, a city of Macedonia, almost surrounded by the river Strymon; and hence its name, which means "a city surrounded." It is mentioned Acts xvii. 1.

ANGEL, in the Hebrew and Greek languages, signifies a *messenger*, whether it be a *man* or any other being. The proper signification of the word does not denote the nature of any being, but the *office* to which any one is appointed. Thus we find it applied to Christ; Rev. x. 1—to an order of beings superior to men, who cannot die; Heb. ii. 7—to one of the prophets; Rev. xxii. 8, 9—to gospel ministers; Rev. ii. 1, and iii. 1—7—to the Devil or his emissaries; Matt. xxv. 41. Paul was buffeted with an *angel* or *messenger* of Satan, go where he would. 2 Cor. xii. 7: "There was given me a *thorn in the flesh*, the *messenger of Satan*, to buffet me, lest I should be exalted above measure."

ANISE, a species of parsley, with large, sweet-scented seeds. Matt. xxiii. 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and *anise*, and cummin," &c.

ANOINT, to pour oil upon, or consecrate to some important service. Christ was *anointed above his fellows*, (Ps. cxlvii.) as he was endowed with divine gifts above all who had been sent as messengers from God.

ANTICHRIST. This word means *against* or *contrary to Christ*. It is mentioned but four times in the Bible,—1st John ii. 18, 22; chap. iv. 3; 2d John, vs. 7. *Antichrist* simply means a spirit of opposition to the simplicity that is in Christ Jesus.

APOSTLE, signifies a messenger sent by one in authority on some important business, furnished with extraordinary power to act for the one who sent him. The Scriptures mention thirteen *apostles*, viz. Jesus Christ, sent by God, (Heb. iii. 1,) and twelve more sent by him. "As the Father hath sent me, so send I you."

The character of Christ as *Apostle* ought to be understood by all. He came from God, as his Apostle, to preach good tidings to a lost and sinful world; and the people were astonished at the *gracious* words that proceeded out of his mouth. He commissioned twelve, whom he called apostles; these he sent to bear his name to the Gentiles and kings of the earth. They were called the *apostles of the Lamb;* and they were instructed to go out into all the world, and preach the *gospel*, or *good news of salvation, to every creature!* They encountered, with their Master, a great deal of opposition from the selfish professors of religion in those days, who thought that there was salvation for none but themselves.

ARCHANGEL, the PRINCE or HEAD of Angels; one above, and having the command of them. The name is never used in the plural, and some learned men are decidedly of opinion that it means Jesus Christ. Peter says, chap. iii. 2, "Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." When he comes in the clouds, (1 Thess. iv. 16,) his voice is heard as the *Archangel*, or *Prince of Angels*. In Eph. i. 21, 22, he is described as HEAD over all *principalities* and *powers*, having a name above every name that is named, not only in this world, but in that which is to come.

AREOPAGUS, the high court of Athens, called MARS HILL, because it was held on that eminence. The word signifies strictly the *Rock of Mars*. This court first had nine judges, afterward about thirty, and finally it consisted of five hundred. Their jurisdiction was at first confined to criminal causes, but was gradually extended to other matters. For preaching Christ at Athens, Paul was summoned before this court, as a setter-forth of strange gods; but he reasoned so ably that he was dismissed, and Dionysius, one of the judges, and some others, became converts to Christianity. Acts xvii.

ARIMATHEA, a city of Judea, situated between Jerusalem and Joppa.

ARK, the vessel in which Noah and his family were preserved during the flood. Its burden was about 81,000 tons. The length was 450 feet, width 75, and height 45. It had three decks, or stories, divided into numerous stalls or apartments, besides the hold, where water and provisions were stowed. The windows were in the roof.

ARK OF THE COVENANT, a chest about four feet long, and two feet three inches in height. It contained the golden pot of manna, Aaron's rod, the original stone tables of the law, and, in after times, the five books of Moses. The lid of the ark was called the *mercy-seat*, over which were placed two figures, called *Cherubim*, and above these rested the *Shechinah*, like a visible cloud. Here were issued the Divine oracles by an audible voice; and the high priest appeared before this mercy-seat once every year, on the great day of expiation; and the Jews, wherever they worshipped, turned their faces towards the place where the ark stood. Heb. ix. 4, 5.

ARMAGEDDON, signifies the destruction of troops. It is mentioned but once, Rev. xvi. 16: "And he gathered them together into a place called in the Hebrew tongue *Armageddon*." The word alludes to a place called *Megiddo*, the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xxiii. 29, and that of the Canaanites, Judges iv. 16—19. It is used to show the complete victory over the three unclean spirits like frogs; or the destruction of every principle contrary to Christ and his gospel.

ARMOR, a coat of mail. Offensive and defensive weapons of war. Sometimes the whole person was encased in armor; and the several parts are spiritualized by the apostle, Eph. vi. 13—20.

ASP, a small, poisonous kind of serpent, whose bite gives a speedy but easy death. The apostle says of wicked men, Rom. iii. 13, "The poison of *asps* is under their lips."

ASSURANCE, that conviction of mind which renders one bold in adhering to what has been confirmed to him. Heb. vi. 11.

ATHENS, a celebrated city of Greece, about twenty-five miles eastward from Corinth, situated in a very delightful plain. It was a place of great learning and eloquence, and produced Solon, Socrates, Aristides, Demosthenes, and many illustrious philosophers, orators, and generals. In the days of Paul this city was wholly given to idolatry. Acts xvii. 16.

ATONEMENT, signifies *reconciliation*. The word is used but once in the New Testament, Rom. v. 11: "We also joy in God, thro' our Lord Jesus Christ, by whom we have now received the *atonement*," i. e., the doctrine of *universal reconciliation*. This doctrine was a subject of *joy* to the apostles, and it is called, in another place, *glad tidings of great joy, which shall be unto all people*.

The apostle Paul, in his Epistle to the Colossians, ii. 20, declares the purpose of God, through the death of his Son Jesus, to *reconcile all things* unto himself. And to the Corinthians he says, "All things are of God, who hath *reconciled* us to himself by Jesus Christ, and hath given to us the ministry of *reconciliation*, to wit, that God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them." 2 Cor. v. 18, 19. Christ never died to reconcile God to man, for He is the same now as before Christ came. God was love, or he had never sent the Son to be the Saviour of the world.

AUTHORITY signifies power, rule, or dignity. The apostles had *power* to cast out demons, and to cure diseases. Luke ix. 1. They also were to speak, exhort, and rebuke with all *authority*. Titus ii. 15. But the *authority* of Christ, which he received from his Father, is above all other *authority*, and this he will possess until he has put

down all that is in opposition to him. 1 Cor. xv. 24—28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all *rule*, and all *authority* and *power*. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that *God may be all in all*."

AWAKE, to come out of natural sleep. It sometimes signifies to rise from a state of inactivity, which even believers are in. Romans xiii. 11. It sometimes means to bring a person to life after he is dead. John xii. 11.

AXE, a tool used for cutting or hewing wood. It was customary with the prophets to represent kingdoms, nations, and individuals, whose ruin they predicted, to *forests* and *trees* doomed to be cut down. And John the Baptist follows the same metaphor, Matt. iii. 10: "And now also the *axe* is laid" (or even now the axe lieth) "unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire."

"For about sixty years before the coming of Christ this *axe* had been lying at the root of the Jewish tree; Judea having been made a province to the Roman empire, from the time *Pompey* took the city of Jerusalem, during the contentions of the two brothers, Hyrcanus and Aristobulus, which was about sixty-three years before the coming of Christ. But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now nearly ninety years from the above time, expecting them to bring forth fruit, and none was yet produced, he kept the Romans as an *axe* lying at the root of this tree, who were ready to cut it down the moment God gave the commission."—*A. Clarke.*

B.

BAAL, signifies *lord* or *husband*. Baal was an idol in the form of a young heifer. It is mentioned but once in the New Testament—Rom. xi. 4: "But

what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." It has been thought that, in the earliest ages, this name was applied to the true God. Afterward the sun seems to have been worshipped under this title; and eventually it appears to have become a name common to the heathen deities. Baal is often named Baalim, in the plural, because there were many Baals, or images of him.

BABEL, signifies *confusion*. In the year of the world 1758, or about 102 years after the flood, mankind, being all of one language and religion, agreed to erect a tower of prodigious extent and height. Their object seemed to be to secure themselves against a second flood. Their haughty and rebellious attempt displeased the Lord; and after they had worked about twenty-two years, he confounded their language. This served to stop their building, and procured for it the name *Babel*, or *Confusion*, because the Lord did there confound the language of all the earth, and the people could not understand one another's speech. Gen. x. 3—9.

BABYLON, a city, built in the plains of Shinar, in the land of the Chaldeans. The word Babylon means the same as Babel, *confusion;* because in this city the language of the people was confounded.

BABYLON THE GREAT, is a symbolical term, used in the New Testament, and signifies the mystery and *confusion* introduced into the world under the name of *religion*, and which is to be done away by the simplicity of the doctrines of Christ, which will finally pervade and enlighten the universe.

BALM, a healing balsam obtained from the balm tree, which flourished near the mountains of Gilead, and hence was called *the balm of Gilead*. Jer. viii. 22. It is figuratively spoken of to denote the healing influences of the gospel of Christ.

BAND of Roman soldiers consisted of about four to seven hundred. The word denotes persuasive influence. Hos. xi. 4; and in Ps. lxxiii. 4, it signifies dread at the prospect of death.

BAPTIZE. This is a dyer's word, signifying to dip, so as to color. The

word *dip* gives *one* true idea, but the word *baptize* stands for two. In the German Testament the passage, Matt. iii. 1, is rendered thus:—"In those days came John *der tauffer*, John the dipper;" and the Dutch:—"In those days came John *een dooper*, John the dipper." This is the truth, but not the whole truth. The Saxon Testament adds another idea, by naming the administrator John *See Fullabtere*, John the fuller. The Icelandic language translates baptism *skirn*, scouring. These convey two ideas, *cleansing* by *washing;* but neither conveys accurately the whole meaning of the Greek *baptize;* for that word also conveys two ideas, the one *literal, dipping;* the other *figurative, coloring;* meaning that John, by *bathing* persons in the river Jordan, conferred a character, as dyers, by dipping in a dying vat, set a tinct or color. Hence, John is called by early Latins, John *tinctor*, the exact Latin of *Joannes Baptistes*, John the Baptist. The word *dipped*, then, conveys one idea, and *tinctus* the other, *colored*, or *characterized*, as the disciples of Christ, by the baptism of John, were discriminated from all other men, as dyers, by coloring, distinguish stuffs. Baptism was early practised among the Jews, and their proselytes were baptized not only into the *washing away* of Gentile pollution, that thereby they might be transplanted into the religion of the *Jews*, but that by the performance of this rite they might pass into an *Israelite*, and might marry an Israelite woman, and produce a free, legitimate, and undefiled offspring.

"The baptism of proselytes was the bringing over of Gentiles into the *Jewish* religion, and the baptism of John was the bringing over of Jews into another religion. The baptism of proselytes was an obligation to perform the law; the baptism of John, though administered after the same mode, was a *baptism of repentance*, (Mark i. 4;) which being undertaken, they who were baptized, professed to renounce their own legal righteousness, and acknowledged their obligations and faith in the Messias to come.

"It is worthy of remark, that neither priest nor Levite dipped the persons who were baptized. The persons stood in the water. Three persons ordinarily stood to instruct them and

witness the fact. When the instruction was ended, the person himself who was to be baptized, put himself under the water, and then came out. In the case of a *woman*, the instructors turned their backs, while she plunged herself and came out of the water. Hence we learn that the *act* of baptism was performed by candidates themselves; but the instruction relative to its *end, obligation*, &c. came from another."

"There is some agitation at the present day upon the *mode* of *baptism* to be observed; some considering baptism by *aspersion* a contradiction. It seems to us, however, that the application of water is necessarily the essence of baptism; but the use of it in this or that manner speaks but a circumstance. We read the form of baptism so changed, that we may observe it to be *threefold* in the history of the New Testament. St. Paul, in 1 Cor. x. 1, 2, tells us, that 'all our fathers were *baptized* unto Moses, (i. e. into his covenant,) *in the cloud* and *in the sea*.' But how were they baptized in the cloud? Not, surely, by *immersion*, for they were *under* the cloud. It could therefore be only by *aspersion*; this, and this alone, being the natural action of a cloud. All clouds are condensations of vapor; and St. Paul spoke of 'being *baptized in* the cloud,' with a direct reference to the *moisture* which it contained. St. Paul, then, being the judge, to be *sprinkled* is to be *baptized*, no less than to be *immersed* is to be *baptized*."

"Since *dipping* was a rite *only* in the *Jewish* nation, and *proper to it*, it were something hard if all nations should be subjected under it; especially when it is not necessarily to be esteemed the *essence* of baptism, and is moreover oftentimes so harsh and dangerous in our climate. Even some of the most punctilious of the Jews wished that it might be taken away in cases of purification under the law, because it was accompanied with so much *severity*, by reason of *the cold*, to delicate constitutions. Surely it is hard to lay this yoke upon us, which seemed *too rough* for the Jews themselves—men *too much given to such kind of severer rites*." But, after all, we can only say in the words of Paul, "Let every man be fully persuaded in his own mind."

BARABBAS, a prisoner among the Jews, at the time of our Lord, who had raised an insurrection at Jerusalem, and committed murder. Mark xv. 7. His surname was *Jesus*. *Jesus*, or *Joshua*, was a very common name among the Jews, and as the name of the father was often joined to that of the son, as *Simon Barjonah*, Simon, son of Jonah, so it is probable it was the case here, *Jesus Barabbas*, son of *Abba*, or *Abbiah*. In the ancient manuscripts of the Bible, the account in Matthew xxvii. 16 reads as follows: "Which of the two do ye wish me to release unto you, *Jesus Barabbas*, or *Jesus* who is called *the Christ?*"

BARBARIAN, a stranger or foreigner, who cannot speak the language of the people among whom he sojourns. Acts xxviii. 2, 4; Rom. i. 14.

BARJESUS, a sorcerer, whom Paul reproved, and who was struck blind for his wickedness. Acts xiii. 11.

BARNABAS, a Syriac term, signifying *the son of consolation and exhortation*. It is said of Barnabas, that he had remarkable powers of exhortation, and of administering comfort to the afflicted; and his original name being *Joses*, he was surnamed *Barnabas*. Acts iv. 36.

BARUCH was the secretary of the prophet Jeremiah, and wrote the words of prophecy as dictated by him, and afterwards read them to the chiefs of the Jews who assembled in the temple.

BARZILLAI, the peculiar friend of David when the latter was in exile on Absalom's account. 2 Sam. xvii. 27—29. Hence David enjoined upon Solomon to be kind to Barzillai's family, and make them members of the royal household. 1 Kings ii. 7.

BASHAN, a hilly country east of the Jordan, celebrated for its rich pasturage and fine cattle. Micah vii. 14; Ps. xxii. 12.

BEELZEBUB, the prince of flies, or *god of Ekron*, worshipped as having power over all hurtful insects. The name is applied to Satan in the New Testament, Matt. xii. 24—27, where Beelzebub is called the Prince of the Devils. The Jews also applied it to Jesus, so inveterate was their malice against him. It is supposed that the idol or god of Ekron was worshipped by some even to the time

of our Lord. Beelzebub was the reputed *lord of idolatry;* the worst devil, and the worst thing. They called him *the prince of devils*, because idolatry is the prince (or *chief*) of wickedness.

BEER-SHEBA, a city in the southern extremity of Canaan, as Dan was in the northern. The expression *from Dan to* Beer-*sheba*, (Judges xx. 1,) signified the whole length of the land.

BELIAL signifies *worthlessness*, and the sacred writers apply the word to wicked and unprincipled persons. Judges xix. 22; 1 Sam. ii. 12.

BELIEVE, to have a firm trust and confidence in the truth of a message. To believe the gospel, the message of salvation for a lost world, is to have an undoubting persuasion of the fact promulgated. The angels announced Jesus of Nazareth to be the Saviour of the *world*, Luke ii. 10, 11, and we are obligated to receive him as the *universal* Saviour; to believe, honor, and obey him, as Lord over all. We are not to suppose that he will not become our Saviour till we believe in him, but we must believe what he is declared already to be—*the Saviour of the world*, John iv. 42; in which we ourselves are of course included.

BEREA, a populous city of Macedonia. Acts xvii. The Bereans were distinguished for their candor, and for their diligence in searching the Scriptures after hearing the preaching of Paul.

BERYL, a precious stone, of a fine blue color, bordering on green.

BESOM, an instrument used for sweeping. Isa. xiv. 23.

BETHABARA, signifies, literally, the *house of passage*, and is thought to be the place where the Israelites passed the river Jordan, under Joshua.

BETHANY, a village at the foot of the Mount of Olives, two miles east from Jerusalem. The word *Bethany* signifies a house of obedience.

BETHEL, signifies *the house of God*. The place which was so named by Jacob, Gen. xxviii. 19, was situated about ten miles north of Jerusalem.

BETHESDA, a pool on the east side of Jerusalem. The name signifies a *house of mercy*. The public bath was here erected, and God graciously bestowed healing virtue on the pool. John v. 9.

BETHLEHEM, means the *house of bread;* a suitable birth-place for him who is the *bread of life.* It lies about six miles south of Jerusalem.

BETH-PEOR, a city of Moab, noted for the worship of Baal.

BETHPHAGE, *a place of figs,* a small village near Bethany, and nearly two miles east of Jerusalem. Matt. xxi. 1.

BETHSAIDA, a city of Galilee, on the west coast of the sea of Tiberias; literally, *a place of fishing.* It was the residence of Philip, Andrew, and Peter.

BETROTH, to pledge or contract to marry. It is giving one's troth (i. e. faith or promise) to marry at a future time.

BIRTHRIGHT, the privilege enjoyed by the first-born son. Among the Jews, the first-born had a double portion of his father's inheritance, and had dominion over his brethren. This Esau sold for a mess of pottage; but he would afterward gladly have received it back, but could not, as it was the will of God that Jacob should be made *lord of all.* "He found no place of repentance, though he sought it carefully with tears." Heb. xii. 17.

BISHOP, an overseer, or inspector. The word was used among the Athenians to mean such as they sent into the provinces, to see that everything was kept in order and subjection. The Romans gave the same title to those who were inspectors of bread and provision. In the New Testament it means one who has the oversight and care of others, to instruct and guide them by the word of God.

BITTERN, a bird of solitary habits, living among ruins, or in fens and marshes, uttering its hoarse and dismal cries. Isa. xiv. 23; Zeph. ii. 14.

BLASPHEME, to speak against known truth; to reproach and revile God, by denying his perfections, word, or ordinances, and by ascribing to him anything base or sinful.

BLESS, to make happy. In the Scriptures it is applied to God, who alone is the author of every blessing; and it has particular reference to that which comes through Jesus Christ. Acts iii. 26: "God, having raised up his Son Jesus, sent him to *bless* you, in turning away every one of you from his iniquities."

This corroborates the promise made before to

Abraham, Gen. xxii. 18: "And in thy seed (which is Christ) shall all the nations of the earth be *blessed*."

Men are said to bless God when they gratefully praise him for benefits received. Eph. i. 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

The whole universe will finally bless God for his mercies bestowed. Rev. v. 13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

BOLLED. "The flax was *bolled*," i. e. nearly ripe, and fit to be gathered. Exod. ix. 31.

BONDAGE, captivity, imprisonment, slavery of body or mind. In the New Testament it has particular reference to the yoke of sin. 2 Pet. ii. 19; Rom. vi. 16; viii. 15. The *bondage* of *sin* is the most grievous bondage; and *freedom* from its guilt and influence is the greatest *liberty*. The whole creation have suffered from the bondage of their lusts and vile affections; but we have the glorious assurance that they shall all be delivered from this painful servitude. Rom. viii. 20, 21: "For the creature (creation) was made *subject* to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature (creation) itself also shall be delivered from the *bondage of corruption* into the *glorious liberty of the children of God*."

BORN AGAIN, signifies to be brought out of a state of darkness and sin, through the light and power of Christ, so as to discern and enjoy the excellencies of the gospel kingdom. Our Lord says that a man must be *born of water and the Spirit*. John iii. 5. To the baptism of water, a man was admitted when he became a proselyte to the Jewish religion; and in this baptism, he promised to renounce idolatry, and to take the God of Israel for his God, and to conform himself to the precepts of the divine law. But the water thus used was only an *emblem* of the Holy Spirit. When John came baptizing with water, he gave the Jews to under-

stand that this would not suffice; that it was only *typical* of the baptism of the Holy Spirit, under the similitude of fire, which they must all receive from Jesus Christ. Matt. iii. 11. Thus, to be *born again*, to be *born from above*, to be *born of the Spirit*, as well as of *water*, we must *possess the Spirit of Christ*, without which we cannot be reckoned as his followers. Rom. viii. 9. Every man must have two births—the one of the body, the other of the soul; the first from earth, the second from heaven. Without the first, he cannot see or enjoy this world; without the second, he cannot see or enjoy the kingdom of heaven.

BOSOM. The dress of the Jews was so loose as to permit of their carrying in the bosom of their robes what could not be carried in the hand. Is. xl. 11; Luke vi. 38. Herodotus relates, that "when Crœsus had promised to Alcmeon as much gold as he could carry about his body at once, in order to improve the king's liberality, he put on a very wide tunic, having a great space in the Bosom, and drew on the largest buskins he could find. Being conducted to the treasury, he sat down on a heap of gold, and first filled the buskins with as much gold as they would contain, and having filled his whole Bosom, loaded his hair with ingots, and put several pieces in his mouth, and walked out of the treasury," &c. The *bosom* was used to denote a place of rest and security; hence the term *Abraham's bosom*, spoken of as the abode of Lazarus. Luke xvi. 23.

BOTTLE. Anciently bottles were made of leather, as glass was unknown. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As they grew tender by use, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." By the old bottles was signified the forms and commandments of men; by the new bottles, the New-Testament dispensation. To attempt a combination of the doctrines of the Pharisees with those of Christ, would be as absurd as it would be de-

structive. Nor with the *old* covenant could the *new* ever be incorporated.

BOTTOMLESS. The *bottomless pit*, or *deep abyss*, mentioned in Rev. xvii. 8, signifies that restless confusion which is the cause of so many cruel and despotic governments, called civil and ecclesiastical, which are contrary to the principles built upon the foundation of Christ. They arose out of the confusion caused by leaving the commands of God; and they will be overthrown, when Christ is heard and obeyed in all things.

BOWELS, a word often used by the sacred writers, in a figurative sense, for the affections or emotions of the soul. Col. iii. 12; 1 John iii. 17.

BRANCH, a shoot, bough, or offspring. It is one of the titles of the Messiah, of whom it was prophesied, "there shall come forth a rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." Is. xi. 1.

BREAD, a mass of dough kneaded and baked in an oven. A word used in Scripture for food of any kind. Jesus Christ, or his *doctrine*, is called the *bread of life*, the *bread of God*, &c. John vi. 33: "For the *bread of God* is he which cometh down from heaven, and giveth life unto the *world*." 35: "I am the *bread of life*." 51: "I am the *living bread* which came down from heaven: the *bread* that I will give is my flesh, which I will give for the *life of the world*." 63: "The *words* that I speak unto you, they are spirit, and they are *life*."

BREASTPLATE, a part of the high priest's holy apparel. It was about ten inches square, and was adorned with twelve precious stones, set in gold, representing the twelve tribes of Israel.

BRUISE, signifies to crush or injure. It is said of Christ, Is. liii. 5, "He was wounded for our transgressions, he was *bruised* for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "The seed of the woman shall *bruise* the serpent's head." Gen. iii. 15. "The God of peace shall *bruise* Satan under your feet shortly." Rom. xvi. 20. It sometimes has reference to a wounded and oppressed spirit, as Matt. xii. 20: "A *bruised* reed will he not break," &c. He will manifest a spirit of peculiar tenderness toward his un-

fortunate brethren; and, by mild and gentle means, he will continue to work, till the whole world is christianized, and the universe be filled with his glory.

BULRUSH, a species of reed, growing on the banks of the Nile, of which the Egyptians made baskets, shoes, cloths, paper, and small boats. Exod. ii. 3; Is. xviii. 2; xix. 6, 7.

BURDEN, a load or weight of anything which respects the body or mind. In Matt. xxiii. 4, it has reference to the doctrines of men, or the tradition of the elders, which are always heavy, and grievous to be borne. The Saviour invites all that labor and are heavy laden to come unto him; "for," says he, "I will give you rest. Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light; and ye shall find rest to your souls." Matt. xi. 28, 29, 30.

There is a saying in Ps. lv. 22, "Cast thy *burden* upon the Lord, and he will *sustain* thee;" i. e. trust thy soul and its concerns to him, and he will carry both *thyself* and thy *load*.

BURNT-OFFERING, the fat of the intestines and kidneys, and the fat tail of sheep, burnt after having been sprinkled with salt. Sometimes the whole victim was consumed on the altar.

BUTLER, a servant entrusted with the care of liquors, &c. It was the duty of the butler to fill and carry the cup or vessel used for drinking to the king, and hence he was called *cup-bearer*. Neh. i. 11. The chief butler had the oversight of the rest. Gen. xl. 2.

BUTTER, among the ancients, was often clarified and put into jars, and when poured out had the appearance of oil. It was made by pouring milk into a goat-skin, and then shaking or treading it to and fro, until the separation of butter was effected. Job says, "I washed my steps with butter;" referring, probably, to the abundance of milk produced by his herds, and which was trodden into butter. Butter and honey were eaten together, and were esteemed a rich delicacy.

C.

CÆSAR, a name which, after becoming dignified in the person of *Julius Cæ*

sar, was the appellation of his successors on the throne. The emperors mentioned or alluded to under this title in the New Testament, are AUGUSTUS, Luke ii. 1; TIBERIUS, Luke iii. 1, and xx. 22—25; CLAUDIUS, Acts xi. 28; and NERO, Acts xxv. 8.

CÆSAREA was anciently a small town called *Stratonice*, on the coast of the Mediterranean, about sixty miles from Jerusalem. Herod the Great enlarged and beautified the place, and called it *Cæsarea*, in honor of the emperor, his patron. Here Cornelius lived, Acts x. 1; here Agrippa was smitten of worms; and here Agabus foretold Paul's imprisonment. Acts xxi. 10, 11. It is now deserted and desolate.

CÆSAREA PHILIPPI stood between Sidon and Damascus, near the sources of the river Jordan. It was enlarged and embellished by Philip the Tetrarch; and hence its double name—he choosing to honor Tiberius Cæsar and himself too. It was the residence of the woman healed of the issue of blood. Matt. ix. 20. It is now reduced to a small place, called *Banias*.

CALVARY, or GOLGOTHA, the place of skulls; so called because it was a place of execution, which, among the Romans as well as the Jews, was often done by beheading. It was a small hill on the north side of Mount Zion; and it was the place where Jesus Christ was crucified and buried. Luke xxiii. 33. About the year 330, the empress Helena, mother of Constantine, erected a stone church over the sepulchre where the body of Jesus was laid, which exists to this day.

CANA OF GALILEE, a small village on the road from Nazareth to Capernaum; so called to distinguish it from another Cana, which was in the tribe of Ephraim, in the Samaritan country.

CANAAN, signifies the land which was possessed by Canaan, the son of Ham, and Noah's grandson. It is now called PALESTINE, or the HOLY LAND. About seventy years after the birth of Christ, this land was taken from the Jews by the Romans; Jerusalem was laid even with the ground, and more than 1,000,000 of the Jews were destroyed, besides great multitudes being carried into captivity, or dispersed over all the world. Their once beautiful land has been constant-

ly suffering under the horrors of war and servitude. It is now a province of the Turkish empire; yet the time will come when the Jews shall return to this land of springs and brooks, of hills, plains, and luxuriant vales; when a just and energetic government, and the mild spirit of Christianity, shall be restored. Then shall they again enjoy this happy clime, rebuild her cities and palaces, throng her temples, and swell her songs of praise.

CAPERNAUM, a city of Galilee. It stood on the western shore of the sea of Tiberias, not far from Bethsaida. Capernaum was the principal scene of our Lord's miracles, during the three years of his public ministry. Matt. iv. 13.

CAPPADOCIA was an ancient kingdom of Asia, comprehending all that country that lies between Mount Tarsus and the Euxine Sea. It was famous for horses, mules, and flocks; and traded in these with the Tyrians. Ez. xxvii. 14. After several changes, it became a part of the Roman empire. Christianity was here introduced by the apostles, Acts ii. 9, and continues to the present time.

CAPTIVITY, the state of a person who is at the command of another. God often punished the vices of his people by permitting them to fall into captivity. 2 Kings xviii. 9—12; Jer. xxv. 12. In Eph. iv. 8, it is said of Christ that "he led *captivity captive;*" that is, our Lord, by his victory over death, Satan, and sin, conquered and triumphed over all our spiritual enemies and oppressors, not leaving one enemy unsubdued. Rom. viii. 37—39.

CARBUNCLE, a beautiful stone, of a bright red color, about the size of a pea. Ez. xxviii. 13.

CARMEL, or Mount Carmel, is the highest peak of a range of hills, of the same name, on the shores of the Mediterranean. Its summit was said to be clothed with perpetual verdure, and was celebrated for its pure and enlivening atmosphere. Is. xxxiii. 9; xxxv. 2; Jer. l. 19. Modern travellers say that its wild vines, olive trees, and fragrant flowers, still indicate its former productiveness, though it has sufficiently deteriorated to fulfil the prediction concerning it. Amos i. 2.

CARNAL, signifies, (1.) Anything of a worldly nature, such as silver and gold, food, raiment, &c.

1 Cor. ix. 11. (2.) *Sensual*, or governed by sensual appetites; being at enmity with God, and given to carnal pleasures. Rom. viii. 6, 7. (3.) That part of the ceremonial law which consisted in washings, offering sacrifices, &c., and related only to the body and to the purifying of the flesh, but did not reach the soul. Heb. ix. 10, and x. 1.

CARPUS, the friend and host of Paul, when he was at Troas. He is supposed to have been one of the seventy disciples.

CASTOR AND POLLUX, were reckoned to be the sons of Jupiter, who were worshipped as deities by sailors and others, because they cleared the sea of pirates. The fiery appearances which are sometimes witnessed at sea were taken for them; and if but one appeared at once, they thought the voyage was to be unlucky. Their images were the sign of the ship in which Paul sailed to Rome. Acts xxviii. 11. We, who profess to be a *Christian* people, follow the same heathen custom. We have our ships called the *Castor*, the *Jupiter*, the *Minerva*, the *Leda*, (mother of Castor and Pollux,) with many other fabulous gods and goddesses. If the ancient *Romans* or *Grecians* should visit us, they would suppose that, after a lapse of 2000 years, their old religion had continued unaltered!

CEDRON, or KEDRON, a small rivulet, rising near Jerusalem, passing through the valley of Jehoshaphat, and issuing in the sea of Sodom. This brook had its name from *Kadar*, signifying *black*, it being the place into which the blood of the sacrifices, and other filth of the city, ran. It was rather, says Dr. Lightfoot, the sink, or the common sewer of the city, than a brook. It is mentioned in 2 Sam. xv. 23; 1 Kings xv. 13; and John xviii. 1.

CENCHREA, a port on the east of the Isthmus of Corinth. Acts xviii. 18.

CENSER, a golden vessel in the form of a cup, in which incense was burned before the Lord in the sanctuary, or oracle. Heb. ix. 4; Rev. viii. 3, 5. Where the twenty-four elders are said to have golden *vials* full of odors, (Rev. v. 8,) *censers* are meant, not such vials as we now use.

CENTURION, a Roman officer who had the command of a hundred soldiers. Matt. viii. 5; Acts x. 1; xxvii. 1.

CEPHAS, a stone, or

fragment of a rock. The name given to Simon, who was afterwards called Peter. John i. 42. The word *Peter*, from *Petros*, also signifies a rock, or a stone that has been dug out of a rock. (See Clarke on Matt. xvi. 18, 19.) All true believers in Christ are *figurative stones*, (1 Pet. ii. 5,) that form the spiritual building of Christ's church, but not the *foundation* of the church itself; for Christ himself is the CHIEF CORNER STONE. 1 Pet. ii. 6. "Other foundation can no man lay than that is laid, which is JESUS CHRIST." 1 Cor. iii. 11. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone;* in whom all the building, fitly framed together, groweth unto a holy temple in the Lord." Eph. ii. 19—21.

CHALCEDONY, a stone of variegated colors, obtained from *Chalcedon* in Bithynia, whence it derives its name. Rev. xxi. 19.

CHALDEA, a country in Asia, eastward of the north part of Judea. Its ancient name was *Shinar*. It is now called *Kaldar*.

CHALDEANS, inhabitants of Chaldea; also, a sect of pretended philosophers, who undertook to interpret dreams, and foretell future events. Dan. iv. 7.

CHAMBERLAIN, an officer having charge of the king's chambers for lodging, his wardrobe, &c. The sixth officer of the British crown is the lord high chamberlain. The treasurer of a city was sometimes called chamberlain. Rom. xvi. 23.

CHARGER, a large dish, such as we should now call a *salver*, or *waiter*. The head of John the Baptist was brought to Salome, daughter of Herodias, in a *charger*. Matt. xiv. 8: Mark vi. 28. John had reproved Herod for living adulterously with his brother Philip's wife; Matt. xiv. 4; and as she owed him a grudge for this, she instructed her daughter to ask, as she did, for the head of John. Matt. xiv. 8.

CHARITY, a principle of love to God, and benevolence to mankind. 1 Cor. xiii. The word is never used in Scripture to signify *alms-giving*, but always means *love*. Paul says as above, verse 3, "though I *bestow* all my goods to feed *the poor*, and have not *charity*, it profiteth me noth-

ing." This is proof that what *we* mean by *charity* is not what the *apostle* intended; for *alms-giving* can extend no farther than to give up *all* that a man possesses, in order to relieve the wants of others.

CHEBAR, a river in the province of the Chaldeans, mentioned in Ez. i. 1—3.

CHEMARIMS, the priests of idol gods, mentioned in 2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4.

CHERUB, the singular of *Cherubim*, a word which is of doubtful derivation, but is supposed to mean *knowledge*. The word cherubim is applied to the guard placed over Eden after the expulsion. Gen. iii. 24. For account of the cherubim placed over the mercy-seat, and of those in Solomon's temple, see Ex. xxv. 18—20; 2 Chron. iii. 10—13.

CHIEF PRIESTS, the chiefs or heads of the twenty-four sacerdotal families, mentioned in 1 Chron. xxiv. These are sometimes styled the *chief of the priests*. 2 Chron. xxxvi. 14; Ezra viii. 24; Neh. xii. 7. The word is used in the singular in this last sense. Acts xix. 14. The *chief priests* mentioned Matt. ii. 24, must comprehend, not only the *high priest* for the time being, and his *deputy*, with those who had formerly borne that office, but also the *heads* of the *twenty-four courses*, as well as any other persons of peculiar eminence in the priesthood. Josephus calls them by the same name as the writers of the New Testament. In his life, sec. 8, he mentions "*many of the chief priests*." (See Clarke and Doddridge.)

CHILDREN OF DISOBEDIENCE, a Hebraism for *disobedient children*. *Disobedience* is sometimes *personified;* and wicked men are said to be her children. Eph. ii. 2, 5, 6; Col. iii. 6.

CHILDREN OF THE KINGDOM, means the Jews, who were thus termed. Matt. viii. 12. They were denominated thus, because to them "pertaineth the adoption, and the glory, and the covenants, and the service of God, and the promises." Rom. ix. 4. The Israelites were all taken into the *family of God*, and were called his *sons* and *first-born*. Exodus iv. 22; Deut. xiv. 1; Jer. xxxi. 9; Hos. xi. 1. "It is not meet to take the *children's* bread, and to cast it to the dogs." Matt. xv. 26.

CHILDREN OF GOD, signifies all who are born

again, or believe in Christ. Gal. iii. 26: "For ye are all *children of God*, by *faith* in *Christ Jesus*."

CHILDREN OF LIGHT, they who are brought out of darkness into God's marvellous light. 1 Pet. ii. 9. "For ye were sometime in darkness, but now are ye light in the Lord: walk as *children of light*." Eph. v. 8. "Ye are all the *children of light*, and the children of the *day*; we are not of the night, nor of darkness." 1 Thess. v. 5. That is, ye are children of God, and enjoy both his *life* and *light*. Ye are Christians; ye belong to Him who hath brought *life* and *immortality* to *light*. Ye have believed in Him who is the *light* to *lighten* the *Gentiles*, and the glory of God's people, Israel.

CHILDREN OF THE RESURRECTION, all mankind. "Behold, I show you a mystery: we shall not all sleep, but we shall *all be changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. "They which shall be *accounted* worthy to obtain *that world*, and the *resurrection from the dead*, neither marry, nor are given in marriage; neither can they die any more: for they are *equal unto the angels*; and are the *children of God*, being the *children of the resurrection*." Luke xx. 35, 36.

CHIOS, a celebrated island of Greece, famous in antiquity for its extraordinary wines, and more recently for its literature. Its modern name is *Scio*. Acts xx. 15.

CHORAZIN, a city near Capernaum. Chorazin and Bethsaida were upbraided by our Saviour for their impenitence and unbelief. Matt. xii. 21.

CHRIST. The word *Christ* signifies "the anointed of God." Luke iv. 18; Acts iv. 27. Among the Jews it was a practice to pour oil upon a person who was set apart to a holy office, as of prophet, priest, or king, which was to denote the person's being endued with the gifts of the Spirit. Ex. xxix. 7; Lev. iv. 3; Jud. ix. 8. But Jesus Christ was designated by God to fill all the three distinct offices of prophet, priest, and king. He never was externally anointed; for his unction was that of the Holy Ghost, of which anointing with oil was the emblem. Acts x. 38.

CHRYSOLITE, a precious stone, of a gold color, very transparent, and one of the stones with which the foundation of the New Jerusalem was garnished. Rev. xxi. 20. It is a species of the *topaz*.

CHRYSOPRASUS, a variety of the *chrysolite*, called by some the *yellowish green and cloudy topaz*. It differs only from the *chrysolite* in having a *bluish* hue.

CHURCH. The word translated *church* was anciently used to signify any public organized meeting or assembly. It is once applied to an unlawful assembly, mentioned Acts xix. 32: "Some, therefore, cried one thing, and some another; for the assembly (ekklesia, *church*) was confused." Thus it appears that the word *ekklesia*, oftentimes translated *church*, was applied to a mere mob. Dr. Adam Clarke says upon this text, "The word *assembly* comes from the same word which we translate *church*; and thus we find that it signifies any assembly, *good* or *bad*, *lawful* or *unlawful*; and that only the circumstances of the case can determine the precise nature of the assembly to which this word is applied."

The word *church* is frequently applied in the New Testament to a particular body of people who met together to worship the Lord. Such were the churches at Ephesus, Smyrna, Jerusalem, Rome, &c.

This word, however, has oftentimes a more extensive meaning than when applied to a particular congregation, or assembly. Thus the whole nation of Israel, who came out of Egypt, were called the church. Acts vii. 38: "This is he that was in the *church* in the wilderness," &c. No particular tribe is here meant, but the whole twelve tribes of Israel, or Jacob.

The word is used in a still more extensive latitude in the *New Testament*, signifying all for whom Christ died. Eph. v. 25, 26, 27: "Husbands, love your wives, even as Christ also loved the *church and gave himself for it*; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious *church*, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Compare this with Titus ii. 11, 12, 13: "For the grace of God which bringeth salvation

to all men hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who *gave himself for us*, that he might *redeem us from all iniquity*, and *purify unto himself* a peculiar people, zealous of good works." Compare both with 1 Tim. ii. 6: "Who *gave himself* a ransom for *all*, to be testified in due time." John i. 29: "Behold the Lamb of God, which taketh away the *sin of the world*." Thus we find that the *church*, *all men*, and the *world*, have one and the same meaning.

The *church universal* is again spoken of in Eph. i. 22, 23: "And hath put *all things* under his feet, and given him to be head over *all things* to the *church*, which is *his body*," &c. Compare this with 1 Cor. xi. 3: "But I would have you to know, that the head of *every man is Christ*; and the head of the woman is the man; and the head of Christ is God." Here we are assured that *every man* belongs to the body of Christ. Now as the body of Christ is his church, *every man* is a member of the *church of Christ*. Our bodies are therefore said to be the *members of Christ*; 1 Cor. vi. 15, also Eph. v. 30: "For we are members of his body, of his flesh, and of his bones." In Heb. xii. 23, we read of the *general assembly* and *church* of the *first-born*; and to understand the import of these words, we may turn to Col. i. 15, where Christ is said to be the *first-born* of *every creature!* Thus it appears that all mankind belong to the *church of Christ*, which he has purchased with his own blood, Acts xx. 28; and although it may now be in part in an unclean, unsanctified, inglorious state and condition, yet it shall be cleansed, sanctified, and washed from all pollution, and be a glorious church, and the only church, in which all others will be swallowed up.

CILICIA, a province on the northeastern extremity of the Mediterranean sea, famous on account of *Cicero*, who was its proconsul. In Tarsus, its metropolis, St. Paul was born.

CITIZEN, in the Old and New Testaments, generally means, not merely an inhabitant or dweller in a city, but one admitted to its corporate privileges.

Citizenship was sometimes derived from claims by *birth*, the parents of the child conveying it to him, and sometimes obtained by purchase; both of which sources are alluded to in Acts xxii. 28: "And the *chief captain* answered, With a great sum obtained *I this freedom*. And *Paul* said, But *I* was *free-born*."

CLEMENT, a Christian mentioned Phil. iv. 3. He is supposed to be the same who afterward was bishop of Rome, and who wrote an epistle to the Corinthians, which is generally acknowledged to be genuine.

CLEOPHAS. (See Alpheus.)

CLOUDS, a collection of watery particles exhaled from the earth and sea, and forming a sort of hollow sphere at a small distance from the terraqueous globe. Clouds are often used as emblems of darkness and ignorance; of a state in which no light is seen in the letter of the word of God, but false persuasions, adopted as true, exclude the light of heaven. Thus the prophet speaks of "a day of darkness and gloominess, a day of *clouds* and of thick darkness." Joel ii. 2. In all the passages in which the second coming of the Lord is foretold, it is spoken of as an appearing of him in heaven or the sky, and generally in the *clouds*. But the vapory clouds that surround the earth, and the visible heavens or sky in which they float, are not the things really intended. The renovation of pure Christianity indicated by the predictions respecting the second coming of the Lord as the Son of Man, was to be brought about by a renewed and more extensive discovery of the divine truth of his Word. Hence the genuine meaning is, that the Lord, who is the Divine Truth, or Word of God itself, (John xiv. 6, and xvii. 17,) will discover himself, or impart a just knowledge concerning himself and the things of his kingdom, by more fully opening the literal sense of the Holy Word, and disclosing its spiritual contents. In Rev. xix. 11—13, there is an open declaration, that it is in his character as *the Word of God* that the Lord is to make his second advent; but in every other instance it is said that he is to come as the *Son of Man*; leaving the unavoidable inference, that, in Scripture language, the *Son of Man* means *the Word of God*. (See Son of God.)

COALS OF FIRE. *Kindness to enemies* is compared to *coals of fire*, Rom. xii. 20: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt *heap coals of fire on his head*."

This expression is said to be a metaphor, taken from *smelting metals*. The *ore* is put into the furnace, and fire put both *under* and *over*, that the metal may be liquified, and leaving the dross, may fall down to the bottom of the furnace. In explanation of this passage a poet says,—

"So artists *melt* the *sullen* ore of *lead*,
By *heaping coals of fire upon its head*.
In the *kind warmth* the metal learns to *glow*,
And *pure from dross*, the silver *runs below*."

The *heaping coals of fire on the head of the enemy* is intended to produce the most *beneficent effect*, namely, to *overcome evil with good*. See verse 21.

A pot of coals was used at our Saviour's trial for the men to warm themselves, who had been exposed to the night air and dew, in apprehending Christ. John xviii. 18. In the day-time, fire was seldom necessary in the Holy Land.

COCKATRICE, a venomous serpent, mentioned in Isa. xi. 8, and xiv. 29.

COHORT, a band of Roman soldiers, consisting of five or six hundred men.

COLOSSE or Colossa, a city of Phrygia, in Asia Minor. Paul sent the Christians here an inspired *Epistle*. The ancient city of Colosse has been extinct nearly 1800 years; for in the tenth year of the emperor Nero, about a year after the writing of this Epistle, not only Colosse, but Laodicea and Hierapolis, were destroyed by an earthquake. The city which was raised in the place of Colosse was called *Thonos*.

COMFORTER, a title given by our Saviour to the Spirit of God, called the *Holy Spirit*, which enlighteneth the understanding, and teacheth us of the things spoken by Christ. John xiv. 16, 26; chap. xv. 26. In this latter case, it is called the *Spirit of Truth*, which proceedeth from the Father, and testifies of Christ.

COMMON, as free for one as another. Acts ii. 44: "And all that believed were together; and had all things *common*." It sometimes means the poorer, or middle class of *society*. Mark

xii. 37: "And the *common* people heard him gladly." The word is sometimes used to describe that salvation in which all men are to be sharers. Jude 3: "I gave all diligence to write to you of the *common salvation*." It sometimes has the sense of unclean. Acts x. 15, 28: "What God hath *cleansed* call not thou *common*." "God hath showed me that I should not call any man *common* or *unclean*."

COMPASS, to go round, to take a great circuit. The Pharisees were said to *compass* sea and land to make proselytes to their faith. Matt. xxiii. 15. The word sometimes signifies the same as surround or surrounded. Heb. xii. 1: "Wherefore, seeing we are *compassed* about with so great a cloud of witnesses," &c.

COMPEL, to command and oblige another to act or speak contrary to what he conceives to be right. Thus Paul *compelled* the saints to blaspheme. Acts xxvi. 11. It sometimes has the sense of *entreaty*, or *persuasion*. Luke xiv. 23: "Go out into the highways and hedges, and *compel* them to come in;" that is, *persuade* them to come. The same sense is given in Mark vi. 45: "And straightway he *constrained* his disciples to get into the ship." "Here nothing but his *persuading* them to do it can be reasonably understood. No other kind of compulsion or constraint is ever recommended in the gospel of Christ; every other kind of compulsion is antichristian, and can only be submitted to by cowards and knaves, and can produce nothing but hypocrites."—*Clarke*. Paul says, "*The love of Christ constraineth us*." 2 Cor. v. 14.

CONCISION, signifies cutting off; and the word applies to the Jews, who were cut off from the blessings of the gospel by their unbelief. They cut off, excommunicated, or turned out of their synagogues, all who loved Christ; but in so doing they cut themselves off from eternal life, or judged themselves unworthy of it. Acts xiii. 46.

CONCLUDE, to end, to finish. Ecc. xii. 13: "Let us hear the *conclusion* of the whole matter; Fear God, and keep his commandments: for this is the whole duty of man." It sometimes has the signification of *reckoned* or *considered* Rom. xi. 32: "For God hath *concluded* them all in

unbelief, that he might have mercy upon all."

CONFESS, signifies to acknowledge or own a thing, as 1 John iv. 15: "Whosoever shall *confess* that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John i. 9: "If we *confess* our sins, he is faithful and just to forgive us." In Phil. ii. 11, we have the glorious assurance, "that every tongue shall *confess* that Christ is Lord, to the glory of God the Father." This seems to be in corroboration of the words of the prophet, Is. xlv. 23, 24: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

CONSCIENCE, a witness in the mind which bears testimony to things apparently right, and against what is manifestly wrong. Rom. xi. 15: "Which show the work of the law written in their hearts, their *conscience* also bearing witness, and their thoughts meanwhile *accusing* or *excusing* one another." Chap. ix. 1: "I say the truth in Christ I lie not, my *conscience* also bearing me witness in the Holy Ghost." The New Testament speaks of a *pure conscience*, 2 Tim. i. 3; an *evil conscience*, Heb. x. 22; a *defiled conscience*, Titus i. 15; and of some that speak "lies in hypocrisy, having their *conscience* seared with a hot iron." 1 Tim. iv. 2. That is, they bear the marks of their hypocrisy as evidently and as indelibly in their *conscience*, in the sight of God, as those who have been branded or cauterized for their crimes, do in their bodies, in the sight of men.

It was customary in ancient times to mark those with a *hot iron* who had been guilty of great crimes. And the heathens supposed that even in the other world they bore such marks. There is a saying, much like that of the apostle, in the invective of *Claudian* against *Rufinus*, whom he supposes to be thus addressed by Rhadamanthus, one of the infernal judges:—

"Thou fool, why dost thou deny what is so manifest? Behold, the *deep burnt marks* deform thy *conscience*; the appearance of them has grown up with thy vices; neither can the crimes which thou hast

committed hide themselves." — *A. Clarke*, on this passage.

CONSECRATE, to dedicate or set apart to a sacred use. Ex. xxxii. 29; Josh. vi. 19; Micah iv. 13; 2 Chron. xxix. 33.

CONSOLATION, comfort and satisfaction which comes from God, who is the fountain. Rom. xv. 5. Our Saviour is termed the *Consolation of Israel*, because he was to be its Redemption. Luke ii. 25. When God made the promise to Abraham, that in his seed, which was Christ, all the nations, kindreds, and families of the earth should be blessed, he confirmed the promise by an oath, that by two immutable things, viz., the *promise* and the *oath*, which he sware by himself, there being no greater, we might have a *strong consolation*, who have fled for refuge to lay hold upon the *hope* set before us, which *hope* we have as an *anchor of the soul*, both *sure* and *steadfast*. Heb. vi. 18, 19.

CONVERSATION, familiar discourse. It is commonly used in Scripture to mean *deportment*, or the general tenor of a person's life. Eph. iv. 22; Phil. i. 27; 1 Pet. iii. 16.

CONVERSION, a turning from one manner of life, or one set of principles, to another. Acts xv. 3. It is used in the New Testament to signify the change which Christianity produces in the belief and conduct. Thus, to enter the kingdom of heaven, that is, to enjoy the religion of Christ, we must be *converted*, and become as humble, as artless, and as innocent, as little children. Matt. xviii. 3; Mark x. 16.

COOS, a small island in the Mediterranean, the birth-place of Apelles and Hippocrates.

CORBAN, a gift to religious purposes; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. The Jews were required by their own law to support or assist their parents if aged or poor; but the Pharisees, who pretended to be very punctilious in the observance of its requirements, held that a man might get rid of this obligation, by saying of his property, "It is corban," i. e., it is given to the sacred treasury, and thou canst receive no benefit or assistance from me. If the property was not given at that time to the temple, it was to be given at

death, though parents should thus be left destitute. Thus did they "make void the law of God by their tradition." Matt. xv. 1—6; Mark vii. 11, 12.

CORINTH, a city of Greece. It was a place of great wealth and wickedness. Here Paul preached nearly two years, and some of the vilest of them were converted to God.

CORMORANT, a water raven, about the size of a goose, of shy and solitary habits. Is. xxxiv. 11; Zeph. ii. 14.

CORN, in the Scriptures, is the common name for all kinds of grain. A corn of wheat is a kernel of wheat. Mark iv. 28; John xii. 24.

CORNET, an instrument of music about eighteen inches long, shaped like a flute, and giving a loud yet smooth sound.

CORRECTION, punishment, discipline. Job says, "Happy is the man whom God *correcteth;* therefore despise not thou the chastening of the Almighty." v. 6. Solomon says, "Whom the Lord loveth he *correcteth*, even as a *father* the *son* in whom he delighteth." Prov. iii. 12. God can never punish us eternally, because this would not confer happiness upon those whom he loves, nor would any one be *corrected* or *amended* by such a course.

CORRUPTION, a state of putrefaction or mortality; the state of all in their graves. Acts ii. 31. Speaking of the resurrection of the dead, Paul says, "It is sown in *corruption;* it is raised in *incorruption*. We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be *changed*. For this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*." 1 Cor. xv. 42, 52, 53, 54.

COUNCIL, a tribunal frequently mentioned in the New Testament; known among the Jews by the name of *Sanhedrim*. It consisted of chief priests, elders, and scribes, amounting in the whole to seventy-two persons. There was another body, a sort of inferior court of justice, composed of twenty-three magistrates, whose business it was to judge in cases of murder and other capital crimes. But the great council or Sanhedrim possessed more extensive au-

thority, taking cognizance of religious matters, appeals from inferior courts, and of the general affairs of the kingdom. The council of twenty-three could inflict the punishment of *strangling*, but the great council alone could inflict the punishment of *stoning to death*. These tribunals are mentioned in Matt. v. 22, 26, 59; xxvii. 1; Mark xv. 1; Luke xxii. 66; John xviii. 28. After Judea became a Roman province, the council was deprived of the power of inflicting death, for which reason they delivered Jesus to Pilate, (John xviii. 31,) and he was put to death under the Roman empire.

COVENANT, a stipulation or agreement concerning anything. The promise to Noah that the waters should no more destroy the earth, is called a covenant. Gen. xvi. 2—9. The law given on Mount Sinai, amidst thunders and lightnings, fire and smoke, was another covenant. Deut. iv. 13; Ex. xx. This is called the *first covenant*, because a *new* and *better* one takes its place. Heb. viii. 6, 8. The new covenant being ratified by the actual sufferings and blood of Christ, gives a title to *eternal* life, which the first covenant did not. As far as *spiritual* blessings exceed *earthly* blessings, so far does the new covenant exceed the old. In the covenant of Redemption, it is promised that all shall know the Lord, from the least unto the greatest, and that their sins and iniquities shall be remembered no more. Heb. viii. 11, 12.

God made a covenant with Abraham that in his seed, (the Messiah,) all the families and nations of the earth should be blessed. Gen. xii. 3, and xxii. 18. The apostle Paul refers to this covenant of promise, (Gal. iii. 17,) and declares that the law, which was given 430 years after, cannot disannul and make the promise of none effect. The Messiah did not come till 1911 years after the making of this covenant; and the law was given 1481 years before the advent of Christ. Yet this *intermediate* transaction could not bestow justification; for that is by *faith* alone, and not by the deeds of the law. Gal. ii. 16.

CRACKNELS, a sort of thin hard bread, something like our seed-cakes or wafers, spread, as some say, with aromatic seeds. 1 Kings xiv. 3.

CRETE, an island in the Mediterranean, now called *Candia*. It is about 500 miles in circumference. It nowhere exceeds 50 miles in breadth, and it is about 180 miles long. It is rich and fruitful, especially in the production of the grape. The Cretans were said to be liars, even by one of their own prophets, (Epimenides.) See Titus i. 12.

CROSS, two pieces of wood put together in the form of a † or ×, so that, one end being confined in the ground, the hands were extended and nailed, and the feet made fast to the post. In this manner our Saviour was put to death. This method of punishment was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans, but not among the Jews, hanging on a tree being an execution of a different kind. Death on the cross was exceedingly painful and lingering. First, the criminal was scourged with cords, often with bones at their end. Next, he bore his cross, or part of it, to the place of execution. The criminal was sometimes bound to the cross with cords, as St. Andrew was said to be; but more commonly, nails were driven through the hands and feet.

Sometimes persons were crucified with their heads downwards. In this manner Peter desired to be crucified, not thinking himself worthy to die like his Master. An inscription, representing the cause of the punishment, was usually written on a tablet at the top of the cross. Matt. xxvii.; Mark xv.; Luke xxiii.; John xix. The word *cross* is used to signify the reproach which each one was called to endure, that openly confessed Christ crucified to be the true Messiah. Gal. v. 11. The *doctrine* that proclaims salvation to a lost world, through the crucifixion of Christ, is called the preaching of the *cross*. 1 Cor. i. 18.

CRUCIFY, to put to death by the cross. A Roman mode of executing slaves, and considered a very infamous death for soldiers or citizens. It was so scandalous and shameful, that it was inflicted as the last mark of detestation upon the vilest of the people. *Figuratively*, it means to subdue our evil propensities. Gal. v. 24.

CRYSTAL, a hard, transparent, and colorless

fossil, of an angular form. The firmament above the cherubim, the sea of glass before the throne of God, the river of life, and the light of the New Jerusalem, are compared to crystal, for their purity, clearness, and splendor. Ez. i. 22; Rev. iv. 6; xxii. 1.

CUBIT, the measure of a man's arm, equal to about eighteen inches. It rose from the ancient practice of measuring from the point of the elbow to the end of the middle finger. The word is used in Matt. vi. 27: "Which of you, by taking thought, can add one *cubit* unto his stature?" The word cannot apply to *measure* here, for few persons are solicitous about growing a *cubit taller;* that is, from eighteen to twenty-two inches. This would be a great and extraordinary accession of height. Our Saviour intended to imply a *small* or *minute* portion of *time*. The word *cubit* is translated *age* in John ix. 21: "He is of *age;* ask him." The sense of the passage in Matthew is very well given by Dr. Doddridge: "For which of you can, by all his anxiety, *add to his age* or vigor so much as one *cubit*, or even the smallest measure or moment beyond what God shall appoint?" The phrase of *adding one cubit* was often used *proverbially*, to denote something very minute.—*Dr. Clarke.*

CUMMIN, a small aromatic plant, very common in Judea, the seeds of which were used as a spice. Matt. xxiii. 23.

CUSH, the eldest son of *Ham*, and father of *Nimrod*. Gen. x. 8.

CUSTOM, a common usage, whether right or wrong. John xviii. 39. It also means a duty, or tax paid to government. Rom. xiii. 7.

CYMBAL, a hollow brass instrument, which, being struck upon another, gave a sharp, shrill sound, making more *noise* than *music*. If ministers possess the knowledge of all languages, and can speak eloquently in them, but have not a heart filled with love to God and man, their words are no better than the jingling of an empty cymbal. 1 Cor. xiii. 1.

CYPRUS, a populous island in the Mediterranean sea; so called from the cypress trees with which it abounded. Barnabas was said to have been born here, and to have suffered martyrdom among this people.

CYRENE, a country west of Egypt, and the

birth-place of *Simon*, who bore the Saviour's cross. Matt. xxvii. 32. Many Jews from Cyrene were at the Pentecost, and were converted under the preaching of Peter. Acts ii. 10; xi. 20.

CYRUS, king of Persia. He inherited the crowns both of Media and Persia, having married the only daughter of Darius. He died at the age of seventy, having reigned thirty years. Dan. vii. 5; Is. xlvi. 11. The first three chapters of Ezra describe his measures to restore Jerusalem.

D.

DAGON, the chief idol of the Philistines. The image represented the body of a fish, with the head and arms of a man.

DALMATIA, a district on the gulf of Venice, visited by Titus. 2 Tim. iv. 10.

DAMASCUS, a noble city of Asia, the capital of Syria, about 160 miles northeast of Jerusalem. In this city Paul was baptized; here he preached, and was let down over the wall in a basket, to escape from his enemies. Acts ix. 10.

DAMNATION, signifies self-condemnation for doing that which is known to be wrong. 1 Cor. xi. 29; Rom. xiii. 2, and xiv. 23.

DANIEL, a Hebrew prophet, who foretold the coming of the Messiah, and the day of his birth; and that *all people, nations*, and *languages*, should serve and obey him. Dan. vii. and ix.

DARKNESS, the privation of light; the absence of the sun, moon, &c. It is often applied to the heathen world, and to the Jewish people. John i. 5; Eph. v. 8. Our Saviour is that true light that shines in a *dark place*, in the Gentile world, as well as among the Jews; giving *light* to them who sit in *darkness*, and bringing the prisoners out of the prison-house. Is xlii. 7. The law of Moses was called *darkness*, because it was the ministration of death. Heb. xii. 18.

DAVID, the most eminent king of Israel, distinguished for his piety, talents, and success. He wrote nearly all the Psalms. Christ is called the "son of David," being a lineal descendant from him."

DAY, a division of time, which signifies, (1.) That space which intervenes between the rising and setting

of the sun. (2.) The period of a revolution of the earth on its axis, comprising twenty-four hours. The commencement of this period has been different among different nations. The Hebrews' began in the evening, the Persians' and Greeks' at sunrise, the Arabians' at noon; while ours and most modern nations' begins at midnight. (3.) A period of time in which any particular event is to occur. Thus it is said by Christ, John viii. 56, "Abraham rejoiced to see my *day*;" that is, the period of my coming, called the *day of salvation*. 2 Cor. vi. 2. And again, "God hath appointed *a day*, in the which he will judge (rule or govern) the world in righteousness, by that man whom he hath ordained," &c. Acts xvii. 30, 31. Here the word *day* evidently means the gospel day, or dispensation, in which God, through Christ, will rule, govern, or judge the world by the influences of gospel truth.

The *day of judgment* is mentioned Matt. x. 14, 15: "It shall be more tolerable for the land of Sodom and Gomorrah in the *day of judgment*, than for that city." "The day of judgment of Sodom and Gomorrah," says Dr. Clarke, "was the time in which the Lord destroyed them by fire and brimstone." So of "the *great day* of the Lord," the *day of wrath*, &c. in Zeph. i., meaning the time of destruction to the people mentioned.

DAY-SPRING, the first appearance of the light of the sun. The Messiah is called the *day-spring* from on high. Luke i. 78.

DAY-STAR, Jesus Christ manifested in the hearts of men, which before were darkness. 2 Pet. i. 19. He is sometimes denominated the *morning star*, and in Mal. iv. 2, it is said the *Sun of Righteousness* shall arise with healing in his wings, or rays.

DEACON, a word derived from the Greek, signifying *servant*. The manner of appointing them, and their qualifications and duties, are laid down in Acts vi. 1—6, and 1 Tim. iii. 8—12.

DEAD and DEATH. Dead signifies destitute of natural life. Matt. xxii. 32. Persons in a sinful and unbelieving state are said to be dead, that is, in a moral or spiritual sense. John v. 25; Eph. ii. 2; Rom. viii. 6, and xi. 15. The believer is said to have "passed from death unto life." John v. 24.

The SECOND DEATH is mentioned in Rev. ii. 11, xx. 6, 14, and xxi. 8. A *second* death implies a *first*. The *first* was that which "passed upon all men, for all have sinned." Rom. v. 12. Being delivered from that, is to have part in the first resurrection to life everlasting, or life of faith in Christ Jesus. But when those who have been once "enlightened and tasted the good word of God," fall back to the beggarly elements of the world, they suffer the *second death*. Gal. iv. 9. Jude speaks of some who were "twice dead, plucked up by the roots." Or, as Dr. Clarke observes, "*First, practically dead in sin*, from which they had been revived by the preaching and grace of the gospel; and *secondly, dead* by *backsliding* or *apostacy* from the true faith, by which they lost the grace before received." See Heb. vi. 4—8; x. 38, 39; 2 Pet. ii. 20, 21.

The phrase *second death* should never lead us to doubt the promise of the final *extinction of death*. 1 Cor. xv. 26; Rev. xxi. 4.

DEAD IN CHRIST. This phrase occurs in 1 Thess. iv. 16: "The *dead in Christ* shall rise *first*." The sense appears to be that the *dead* shall rise in Christ *first*, then they which are *alive* and remain shall be caught up together with them in the clouds, &c. It is evident that this is the true meaning of the words, by the fifteenth verse: "We which are *alive* and remain unto the coming of the Lord, shall not prevent, or go before, them which *sleep*." Verse 14 reads thus: "Even so them also which *sleep in Jesus* will God bring with him." Wakefield translates it thus: "God, through Jesus, will bring with him them also that are *asleep*." That is, as Clarke observes, "them that are *dead*." A similar phrase occurs in 1 Cor. xvii. 18: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are *fallen asleep in Christ* are perished." The meaning is, if Christ is perished, and does not rise from the dead, then they which are *fallen asleep* have perished also. For no man *liveth* or *dieth* to himself. Rom. xiv. 7. Paul says to the Corinthians, chap. xv. 51, 52: "We shall not all *sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the

trumpet shall sound, and the *dead* shall be raised incorruptible." Dr. Clarke remarks upon this, that "the resurrection of *all the dead*, from the foundation of the world to that time, and the change of *all the living* then upon earth, shall be the work of a *single moment*."

DEBTOR, one that owes anything to another. The apostle Paul was *debtor* "both to the Greeks and to the barbarians;" that is, he was bound to preach the gospel to all nations. Those who were circumcised were *debtors* to the law of Moses; and by seeking justification in its observances, they disowned the salvation of the gospel. Gal. v. 1—4.

DECAPOLIS, a country in the northeast of the sea Tiberias. Here Christ preached and healed the sick. Matt. iv. 25. Its name is Greek, and signifies "the ten cities," which number it contained, the metropolis of which was Damascus.

DEDICATION, the solemn act of setting apart any person or thing to a religious use. The Feast of Dedication, observed by the Jews, was to commemorate the restoration of the temple at Jerusalem, after it had been destroyed by Antiochus Epiphanes.

DELIVER, to set free, to release, to rescue. It is used in this sense in Heb. ii. 15; 1 Thess i. 10. It is said of Christ, Rom. iv. 25, "Who was *delivered* for our offences, and raised again for our justification." That is, he was *surrendered*, or *given up*. See Rom. viii. 32: "He that spared not his own Son, but *delivered him up* for us all, how shall he not with him also freely give us all things?"

Christ is sometimes called the *Deliverer*, as in Rom. xi. 26: "There shall come out of Zion the *Deliverer*, and shall turn away ungodliness from Jacob." Thus he says of himself, Luke iv. 18: "He hath sent me to heal the brokenhearted, to preach *deliverance* to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

DESERT, a waste piece of ground, or uncultivated land, and sometimes a barren wilderness. Mark vi. 31; Heb. xi. 38. (See the word WILDERNESS.)

DESIRE, to wish, to long for anything. Paul desired that all Israel might be saved. Rom. x. 1. All good and holy men *desire* or wish for the salvation of

others, even for the whole human race. And this desire will not be disregarded; for we have the heavenly assurance that "the *desire* of the righteous *shall be granted.*" Prov. x. 24. The Messiah is called the "*Desire* of all nations," Hag. ii. 7; because in him shall all nations be blessed with that happiness and peace which all have sought, but few have been able to find. Amos viii. 12, 13; Ps. lxiii. 1; Is. xli. 17—20.

DESTROY, DESTRUCTION. These words in the Scriptures have a variety of signification. In some cases they signify the *grave*, or *death*. Ps. xc. 3, and xci. 6. In Matt. v. 17, 1 John iii. 8, and Hos. xiii. 14, they seem to teach the *annihilation* of the person or thing to which they are applied. The sense of *desolation* or *tribulation* is found connected therewith, as in Hos. iv. 6, and xii. 9: "My people are *destroyed* for lack of knowledge." "O Israel, thou hast *destroyed* thyself, but in me is thy help." This *destruction* was not eternal, as there was help therefrom to be found in the Lord. The phrase *everlasting destruction* occurs in 2 Thess. i. 9, where the word *destruction* signifies *banishment*. The unbelieving and disobedient Jews were banished from the land of Judea into captivity, and cut off from all the privileges of their temple worship: Jerusalem and the temple being considered by them as the special residence of the Most High. They have been an "everlasting reproach, and a perpetual shame," among all the nations of the earth, these 1800 years; yet their punishment will have an end, for the promise is that *all Israel* shall eventually be saved. Rom. xi. 26.

DEUTERONOMY, the fifth book of Moses, so called from its Greek name, which signifies *repetition of the law*.

DEVIL. This word signifies a slanderer, accuser, an adversary, or a spirit opposed to God and goodness. It signifies an idol. 1 Cor. x. 20, 21. It is applied to *diseases*, as in Luke xiii. 16, Acts x. 38, and elsewhere. The word devil, or satan, oftentimes appears to be a *personification* of the evil propensities, lusts, or passions of men. The ancients believed in two principles, one of which was the cause of all good, the other the cause of all evil; that is to say, God and the Devil; one repre-

sented by *light*, and the other by *darkness*, as their truest symbols. The good god they called ORMUDZ, and the evil god AHRAMAN. They paid the highest honor to the former, but ever held the latter in the utmost detestation; and whenever they had occasion to mention his name, they wrote it backward and inversed, thus, ɯɯnıɹɟV, in token of their hatred of him.

For a total destruction of the Devil and his works, read 1 John iii. 8; Heb. ii. 14.

DIANA, an idol worshipped by the Ephesians. In some of the statues which still remain, she is represented as covered over with *breasts*, from the shoulders to the feet. In others she is thus represented from the breasts to the bottom of the abdomen, the thighs and legs being covered with the heads of different animals. Under this idol form, *Nature*, the nourisher and supporter of all, was worshipped. She was worshipped not only in Asia, but throughout the world. She was called the *Great Goddess* DIANA, in distinction from *Diana* the *huntress*, and *goddess of chastity*.

DIONYSIUS, the Areopagite, or judge in the court of Areopagus. He was converted at Athens, by Paul, and it is said became an evengelist, and was burnt as a martyr in his own city.

DIP, to immerse. The people of the East eat with their fingers instead of knives and spoons, and therefore dip their hand in the dish. John xii. 26.

DISCIPLE, a learner, or follower of another. John ix. 28. It signifies a follower of Christ, or a convert to his Gospel. John xx. 18; Acts vi. 1.

DISPENSATION, distribution of anything; the method, plan, or economy of divine Providence. It is used in the latter sense in Eph. i. 10: "That in the *dispensation* of the fulness of times, he might gather together in one all things in Christ," &c. The *dispensation* here spoken of, means that *plan* by which God purposed to save the world. It is the *fulness* or *consummation* of all preceding dispensations, and will be accomplished in due time.

DIVINATION, the art of foretelling future events, or what is now called *fortune-telling*. Acts xvi. 16. It was much practised among the heathen, and it was considered so sinful in

the sight of God, that the offence was made punishable with death. Deut. xviii.

DOCTOR, a teacher, or one who instructs others. Those who were employed in teaching the law of Moses, were thus called. Luke ii. 46; Acts v. 34. (See RABBI.)

DOCTRINE, a principle, or ground of action; the truth of the Gospel in general. Tit. ii. 10. It signifies a tenet or opinion, as the *doctrine* of the Pharisees and of the Sadducees. Matt. xvi. 12. They taught for the Gospel the commandments of men. Matt. xv. 9. It was prophesied that in the latter times some should depart from the true faith by giving heed to *doctrines of devils*, or *fallen spirits*, as Dr. Clarke renders it. 1 Tim. iv. i. Several other doctrines are mentioned, as that of Balaam, Rev. ii. 14; the Nicolaitanes, ii. 15, &c.; all of which are to perish in the using. Col. ii. 22. How many *doctrines of men* have already perished, that were once taught to be the truth of God!

DOG, a well-known domestic animal. Under the law, the dog was not to be eaten, and the Jews held him in great contempt. Isaiah compares false teachers to dogs. Isa. lvi. 10, 11. The Gentiles were called *dogs* by the Jewish people, and our Saviour used that form of speech common among his countrymen. Matt. xvi. 26. The Jews, in turn, were called dogs, after they were cast out of the covenant, and the Gentiles taken in. Phil. iii. 2.

To call a person a *dog*, is still, in the East, expressive of the highest contempt.

DOMINION, sovereign power and authority; a territory, region, nation, or people. In the Scriptures it has frequent reference to the government of Christ under his Father. Ps. lxxii. 8; Dan. iv. 3; vii. 14: "There was given him *dominion*, and glory, and a kingdom, that *all people, nations*, and *languages* should *serve him*." 27: "Whose kingdom *is* an everlasting kingdom, and *all dominions* shall *serve* and *obey* him."

DRAGON, a winged serpent or crocodile. It has reference to the devil, or the spirit of opposition to Christ. Rev. xii. 4, 7; xxii. 2.

DRAW, to attract, to win, to allure. It is used in this sense in Jer. xxxi. 3; Hos. xi. 4; John vi.

44. Jesus declared, "And I, if I be lifted up from the earth, will DRAW *all men unto me*." John xii. 32.

DREAM, thoughts in sleep. By dreams, God formerly gave secret instructions to men. But these were not the same as *visions*. *Dreams* happened during sleep. Gen. xx. 3; xxi. 11. *Visions*, when the person was awake. Ezra i. 1; Acts ii. 17.

DRINK, to swallow liquids. The allotments of God's providence were often represented among the Jews by a *cup*; and to receive good or evil from him, was represented by *drinking* its contents. John xviii. 11. To *eat* the *flesh* and *drink* the *blood of Christ*, is to imbibe, or cordially receive and obey his precepts. John vi. 53. A cordial desire and love of divine truth is represented by *thirsting*; and *drinking* is used to express the reception of the Gospel and its benefits. John vii. 37.

DRUSILLA, a Jewess, daughter to Herod Agrippa the Great. When she was but six years of age, she was pledged to Epiphanes, son of Antiochus, king of Comagena, who promised to embrace Judaism on her account; but as he did not keep his word, her brother Agrippa refused to ratify the marriage. About the year 53 of our Lord, he married her to Azizus, king of the Emesenes, who received her on condition of being circumcised. But Felix having seen her, fell desperately in love with her, and by means of a Jewish magician persuaded her to abandon her husband; on which Felix took her for his wife. She was considered one of the most accomplished women of her age, though of an incontinent character. It is said that she, and a son she had by Felix, were consumed in an eruption of Mount Vesuvius.

DULCIMER, a musical instrument, supposed to have resembled the present Scotch bagpipe. Dan. iii. 5.

DUST. To *wipe the dust from one's feet*, was a sign of renouncing all connection with those towards whom the act was done. Matt. v. 14. To *throw dust into the air*, was an expression of contempt and malice. Acts xxii. 23. To *throw dust on the head*, of grief and mourning. Rev. xviii. 19.

DWELL, to abide, or live in a place. To have the love of God abiding in us. Rom. viii. 9; Col. iii.

16. To *dwell* in God, is to live in obedience to his commands. 1 John iii. 21; iv. 16.

E.

EAGLE, the king of birds. The Roman armies are compared to *eagles*, on account of their strength and fierceness, and partly from the *figure* of these birds, which was always wrought on their *ensigns*, or standards. The Jewish nation was compared to a *dead carcass*, and as such were doomed to be devoured; and the Roman *eagles* were the commissioned devourers.—Josephus' Wars, b. 7, c. 2—11.

EARNEST, a pledge; a small part of the price of a thing, paid in hand, to confirm a bargain. It is applied to signify the assurance which the spirit of adoption gives of an inheritance in heaven. The *earnest of the Spirit*, (2 Cor. i. 22,) is a proof that the bargain will be made good. The word signifies a vehement desire for something not yet obtained. Rom. viii. 19: "For the *earnest* expectation of the creature waiteth for the manifestation of the sons of God." Phil. i. 20.

EAST, the country which lay eastward of Jerusalem, (Matt. ii. 1;) as Persia, Media, Arabia, Chaldea, &c.

EASTER. This word is used once in the New Testament, though improperly, for the *Passover*. See Acts xii. 4. The word *Easter*, in the English, is from the goddess *Eostre*, worshipped formerly by the Saxons, in the month of April. The Asiatic churches kept their *Easter*, in commemoration of the resurrection of Christ, upon the very day of the Jewish passover, and others on the first Sunday after the first full moon in the new year. But it was ordained in the council of Nice, that *Easter* should be kept on *one and the same day*, which should *always be a Sunday*, in what they called christian churches. Hence, as the feast of the passover always came on the fourteenth day of the first vernal full moon, corresponding to about the third day of our April, the *Easter* of the Christians came the next Sabbath after said full moon.

EBENEZER, signifies

the stone of help. While the Israelites were worshipping God at Mizpeh, they learned that the Philistines were approaching them with a powerful army. In this emergency they betook themselves to sacrifice and prayer, and the God of hosts interposed signally for their deliverance. In commemoration of this event, Samuel erected a monument near the place, and called it *Ebenezer, the stone of help*, saying, "Hitherto hath the Lord helped us." Hence the common expression, "Here we will set up or raise our Ebenezer," or here will establish a memorial of the mercy and faithfulness of God. 1 Sam. vii. 5—12.

ECCLESIASTES, the name of one of the sacred books written by Solomon. It literally signifies a *preacher*.

EDOM was called *Esau*, because he was hairy; and *Edom*, either because his hair was red, or, more probably, because he sold his birthright for a mess of *red* pottage.

EDOM, the country of the Edomites, which lay on the south and southeast of Judah, and extended to the gulf of the Red sea. The Edomites were inveterate foes to Israel.

EGYPT, a country on the northeast of Africa, and southwest of Canaan, running parallel with the river Nile. The name *Egypt* was given by the Greeks, and signifies the *land of blackness*, because the soil and waters are of a blackish color. The seat of Antichrist is spiritually called Egypt, because the bishops and kings treat the minds of the people as Pharaoh and the taskmasters treated the bodies of the Israelites whom they held in bondage. Wherever men are held in bondage, and the Scriptures are not made use of, but considered as dead witnesses, that place is properly a spiritual Egypt. Rev. xi. 8.

ELDER, a person of advanced age. Elderly men, in the early ages, were always selected to govern, and the term at length became a title of office. The word is used in the New Testament to describe the public men or officers in the church of Christ, who preach, or act for or in behalf of the church. Acts xx. 17, 28; Tit. i. 5—7; 1 Pet. v. 1, 2.

ELEAZER, the third son of Aaron, and his successor to the office of high priest, which he held upwards of twenty years.

Exod. vi. 23; Numbers xx. 28.

ELECT, ELECTION. The elect are those whom God has selected, from time to time, to perform some particular work for the benefit of those who are not so elected. There are seven classes of ELECT mentioned in the Scriptures: (1.) Jesus Christ, Isa. xlii. 1; 1 Pet. ii. 6. (2.) Angels, 1 Tim. v. 21; Heb. i. 14. (3.) The Patriarchs, Rom. ix. 28. (4.) The nation of Jews, Deut. vii. 6, 7. (5.) The Prophets, Titus i. 1. (6.) The Apostles, Eph. i. 4. (7.) The Gentiles, together with all mankind, who are elected according to the *foreknowledge* of God. 1 Pet. i. 2; 1 Thess. i. 4. As God first elected the Jews, so he now elects the Gentiles to the same blessings. Rom. viii. 29. When God *knew* us, at the forming of the Gospel scheme, he then *designed* us to be conformed to the image of his Son; and as this was our *destination*, he predestinated, foreordained, or predetermined us to this high honor and happiness. It is thus we are to understand the foundation and finishing of the scheme of our salvation. He who is infinitely *wise*, has undertaken to direct us; He who is infinitely *powerful*, has undertaken to protect us; He who is infinitely *good*, has undertaken to save us. Hence all things shall work together for our *good*. Rom. viii. 33—35.

ELEMENTS, the constituent principles of anything. The four elements, so called, are earth, air, fire, and water. The word also signifies the alphabet of letters, the rudiments or first principles of a science. Col. ii. 8; Heb. v. 12. "The rudiments of this world," that is, the Jewish rites and ceremonies, are not to be used in the gospel church. Col. ii. 20.

ELIAB, the eldest son of Jesse, who was guilty of ill treatment towards his brother David, without a cause. 1 Sam. xvii. 13.

ELIAKIM, an officer in the household of Hezekiah, king of Judah. 2 Kings xviii. 18.

ELIASHIB, an officer having the care of the chamber of the house of God. He was related to Tobiah; and while Nehemiah was absent from Jerusalem, he took furniture from one of the courts of the temple, and fitted up lodgings for Tobiah, which was afterwards cast out,

and the apartments cleansed and restored to their original use. Neh. xiii. 4—9.

ELIEZER. The principal person of this name, mentioned in the Old Testament, was the servant of Abraham, and steward of all he had. Gen. xxiv. 2.

ELIHU, the Buzite, from Buz, a city of Idumea, the place of his birth. He was the friend of Job, and reproved others for their unfairness towards the afflicted patriarch. Job xxxii.

ELIJAH, or ELIAS the prophet, was a native of Gilead, and is called the *Tishbite*, it is supposed, from the name of the town or district in which he lived. He filled the office of a prophet ten years, and was then translated above, in presence of Elisha and fifty other persons. 2 Kings ii. 12.

ELISHA, the successor of Elijah, exercised the prophetic office about sixty years. Many miracles were wrought by him. 2 Kings ii. 19—22; iv. 1; viii. 37; vi. 1—7.

ELIZABETH, the wife of Zacharias, and mother of John the Baptist. She belonged to one of the sacerdotal families, which shows that John was of most noble descent; his father was a priest, and his mother the daughter of a priest. Luke i. 1.

ELOI. See SANBACTHANI.

EMBALM, to impregnate a body with aromatics to prevent putrefaction. In Egypt, when a person died, the corpse was carried to a coffin-maker, to prepare a suitable coffin. It was next carried to the embalmer, and the price of embalming agreed upon. The highest was about 1300 dollars, the second about 440, and the lowest a mere trifle. The corpse being extended on a table, the inwards and brains were drawn out, and the parts filled with myrrh, cassia, and other spices. The whole body was then anointed with oil of cedar, myrrh, cinnamon, &c. for thirty days. It was next put into salt and water about forty days. Afterwards it was wrapped in linen, dipped in the oil of myrrh, and rubbed with a certain gum. It was then delivered to the relations, who put it into the coffin, and either kept it in their own house or in a tomb. Great numbers of these bodies now remain, which are several thousand years old. They are called *mummies*, and are sometimes exhibited in this country.

The poor had oil of cedar to destroy the intestines, and the body was wrapped in nitre. Some of the poorest cleansed the inside with some kind of liquor, and then laid the body in nitre for seventy days, to dry it. When our Saviour was crucified, the necessity of his hasty burial obliged them only to wrap his body in linen, with a hundred pounds of myrrh, aloes, and like spices, bestowed by Nicodemus. But Mary and other holy women had prepared ointment and spices, for further embalming it. Matt. xxvii. 59; Luke xxiii. 56; John xix. 39, 40.

EMERALD, one of the most beautiful and valuable of gems, of a green color, about the size of a pea.

EMERODS, a painful disease sent upon the Philistines, supposed to be similar to what is now called *piles*. 1 Sam. v. 6—12.

EMMAUS, a small village about eight miles northwest of Jerusalem.

ENDOR, a town of Manasseh, south of Mount Tabor, being the residence of the woman pretending to be a witch. 1 Sam. xxviii. 7—25.

ENON, literally *the place of waters*, was where John baptized. Its situation is not accurately known, but probably was in Galilee.

EPAPHRAS, a friend of Paul, (Col. i. 7,) as was also Epaphroditus. Phill. ii. 25.

EPHESUS, a famous city of Asia, said to have been built by Ephesus, an Amazon lady, in the days of David. Here was the famous temple of *Diana*, one of the *seven wonders of the world*. Christianity was here planted by Paul at an early period, but it now barely lingers on in an existence hardly visible. The candlestick has been removed out of its place! It is now under the dominion of the Turks, and contains only a few wretched huts. The apostle John spent most of his life and closed it here.

EPHOD, a part of the official dress of the Hebrew priest. That of the common priest was made of plain linen, and that of the high priest was richly embroidered, and contained the sacred breastplate.

EPHRAIM, the youngest son of Joseph, who was at the head of a tribe in Israel. The whole land not included under Judah was often called *Ephraim*. The *city of Ephraim*, where Christ retired with his disciples, (John xi. 54,) was a

small village, said to be about twenty miles north of Jerusalem.

EPICUREANS, the followers of *Epicurus*, who flourished at Athens, about A. M. 3700. They denied the superintending providence of God, the immortality of the soul, and the existence of angels. They maintained that the world was formed by the fortuitous concourse of atoms, and not by God. They believed happiness to consist in pleasure. Some of them placed this pleasure in the tranquillity and joy of the mind, arising from the practice of virtue, which many thought to be the true principle of Epicurus. Others understood him in a grosser sense, and placed all their happiness in sensual pleasure.

ERASTUS, a disciple of Paul, and treasurer of the city of Corinth. He resigned his office, and became an assistant to Timothy. Rom. xvi. 23.

ESAU. (See Edom.)

ESPOUSAL, the act or ceremony of marriage. Jer. ii. 2. Espousing sometimes means in Scripture only *betrothing* or making a matrimonial engagement.

ESTHER, the name of a queen of Persia, and of one of the books of the Old Testament. Her history is recorded in that narrative.

ETERNAL. This word, like the word *everlasting*, is seldom used in the Scriptures to denote endless duration. We read of *eternal life;* a thing enjoyed in this life, and the same as the "kingdom of God," the "kingdom of heaven," &c. We also read of *eternal judgment*, meaning the *judgment of the age*, which came on that generation of Jews, called *eternal damnation*, *everlasting punishment*, &c. We read of the "*King eternal*, immortal, and invisible," which is translated by Macknight literally, "the King of the ages;" that is, the age before the law, the age under the law, and the age of the Messiah. Hence, he is called the "Rock of ages." The phrase *immortal* or *undying God*, is a much stronger expression than *eternal God*, in the general Scripture usage of that word. *Eternal redemption*, *eternal salvation;* that is, a redemption and salvation which is *abiding*, and different from others that God frequently wrought out for his people.

The state of mankind hereafter is described by such words as *immortal*, in-

corruptible, &c. The dead are said to put on *incorruption* or *immortality*. They cannot die any more, but are equal unto the angels, being the children of the resurrection. Their inheritance is *incorruptible*, and *fadeth not away*, and they are to be (*pantote*) forever with the Lord.

ETHAN, a Levite, who was remarkable for his wisdom. It is supposed that he wrote the eighty-ninth Psalm, and was a leader of the temple music. 1 Kings iv. 31; 1 Chron. xv. 19.

ETHIOPIA, sometimes called *Cush*, is the country where Cush, the eldest son of Ham, and his posterity settled. Acts viii. 27. It bordered on Egypt, and was once a powerful kingdom, with many cities.

EUNICE, the mother of the evangelist Timothy. She was a Jewess by birth, but married a Gentile. 2 Tim. i. 5; Acts xvi. 1.

EUPHRATES, the most famous river in Western Asia. Like the Nile, it is subject to an annual overflow, by which it imparts great fertility to its valley. On its banks stood ancient Babylon.

EUROCLYDON, a violent northeast wind, common in the Mediterranean, about the beginning of winter. Acts xxvii. 14. The heathens supposed that these tempests were occasioned by evil spirits; and they sacrificed a *black sheep*, in order to drive the demon away.

EVANGELIST, a bringer of *good news*. It is applied to the inspired historians of the *gospel of Christ*, and in the primitive church to those who went from place to place proclaiming the *good news*, the *glad tidings*, the *joyful message*, of a *world's salvation*. The shepherds were the first preachers of the Gospel of Christ, and this was their text: "*Glory to God in the highest, and on earth peace, and good will among men.*" This comprises the sum and substance of the Gospel of Christ. This, and *this only*, is the message which all Christ's true *pastors* or *shepherds* bring to men. "He who, while he professes the religion of Christ, *disturbs* society by his *preachings* or *writings*, who excludes from the salvation of God all who hold not his religious *creed*, never knew the nature of the Gospel, and never felt its power or influence."—*Dr. Clarke* on Luke ii. 17.

EVE, the first woman. The word *Eve* means *life;*

and on this account she is said to be the mother of all *living*. Gen. iii. 20.

EVENING. The Jews had two evenings, one commencing at sunset, the other at dark. *Eventide* is the same as evening-time. Gen. xxiv. 63.

EVERLASTING, a term frequently applied in the Scriptures to things of a longer or shorter continuance; but nowhere implies *endless duration*. The phrase *from everlasting to everlasting*, is applied to God; but as there cannot be two *everlastings*, it must signify *from age* to *age*, or *throughout all generations*. We read of "everlasting hills," Hab. iii. 6; of an "everlasting possession," or the land of Canaan, promised to Israel, Gen. xvii. 8; xlviii. 4; of an "everlasting priesthood," given to Aaron, Exod. xl. 15; of "everlasting doors," meaning the doors of the temple, Psa. xxiv. 7, 9. That the children of Israel should dwell in Canaan *forever*, is contrary to fact, for they were ejected from it nearly two thousand years ago. And the priesthood of Aaron was but temporary in duration. The kingdom, reign and priesthood of Christ are called *everlasting*, but will continue no longer than sun and moon endureth; for this kingdom he received from his Father, and he is again to deliver it up to Him. 1 Cor. xv. 24.

In the New Testament we read frequently of "everlasting life," which is something we can possess in this world. John v. 24; vi. 47; xvii. 3. It is used to signify *entering the kingdom of God*, or *eternal life*. It can be possessed here in the same sense that the Jews possessed the *everlasting Canaan*. And it is called *everlasting* from its being a life connected with the kingdom of Christ, which, though called *everlasting*, will come to an end when mortality is swallowed up of life. The *Gospel* of this kingdom is called the "everlasting Gospel;" yet no one supposes that it is to be preached to the endless ages of eternity. And we may reasonably conclude that as the word *everlasting* is *limited*, when applied to life—the life of *faith* in the Gospel, it must also be *limited* in the very few cases in which it is connected with the consequences of sin. (See ETERNAL.)

EXALTED, raised, or elevated. It was prophesied of Christ, that when

he should appear, every valley would be *exalted*, &c., (Isa. xl. 3, 4;) referring to the then rude state of the church, compared to a *wilderness*. The apostle says to the Philippians, (ii. 9—11,) "Wherefore God also hath highly *exalted* him, (Christ,) and given him a name which is above every name: that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Before his birth, Gabriel stated, that his name should be called JESUS, giving as a reason, *he shall* SAVE *his people from their sins*. It is impossible to conceive a higher *name* or *title* than that of JESUS, or *Saviour of the world*.

EXODUS, the second book of Moses, so called from its name in the Greek version, which signifies *departure;* because it relates to the history of the departure of the Israelites from Egypt, and their entrance into Canaan.

EXORCIST, one who pretends to cast out evil spirits. Our Saviour gave his disciples power to cast out unclean spirits, (Matt. x. 1,) by which they gained great repute among the people. But those Jewish *exorcists*, who undertook this business, (Acts xix. 13,) were impostors. The man who was sick or deranged leaped upon them, tore off their clothes, and caused them to flee from the house naked and wounded. Acts xix. 16.

EXPIATION, atonement, reconciliation. The ceremony of expiation is described in Lev. xvi. The design of the institution was to cleanse the people from their sins before the Lord. Verse 17. (See PROPITIATION.)

EZEKIEL, one of the greatest prophets, a descendant of Aaron, and who belonged to the priesthood. Being carried away by Nebuchadnezzar among the captives, he settled in Mesopotamia, and was there favored with his extraordinary revelations, which he exercised prophetically about twenty years.

EZRA, a captive Jew, of the sacerdotal family. By authority of his sovereign, he assembled a large colony, and went to repair Jerusalem and rebuild the temple. To Ezra is ascribed the important work of collecting the different inspired books, arranging, combining, and correcting them, and so forming the

complete canon of the Old Testament.

F.

FABLES, idle, groundless stories of things which never existed; invented by cunning men to deceive and take advantage of the ignorant. 2 Pet. i. 16. The Talmudical writings of the Jews are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. Paul calls them "old wives' fables," and contrary to godliness. 1 Tim. iv. 7.

FAIR HAVENS, the name of a harbor, on the southern shore of Crete. This port still remains, and is known by the same name. Acts xxvii. 8.

FAITH, dependence upon the truth of an assertion. Divine faith is a firm belief in all that God has promised. It "is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Mankind all hope to live again, in a happier and better world. Christians hope or desire to see all subjected to the dominion of the Saviour, and made holy and happy in him. And they take the promises of God, that this shall take place, for the *substance*, or thing itself. They "do not yet see all things put under him," (Heb. ii. 8, 9,) yet they look forward to the time when the whole world shall be bowed to his sway. These things they as firmly believe on the testimony of God's word, as if they had actually seen their accomplishment.

FAMILY, household, generation. It is used by St. Paul to designate the whole human race, who are the offspring of God, and the purchased possession of Christ. Eph. iii. 15.

FAN, an instrument for separating chaff from grain, formerly made in the shape of a wooden shovel, with a long handle. With this the grain was thrown in the air when the wind blew, so that the chaff was driven away. As it fell round the place, it was swept together and burned. Matt. iii. 12: "The Romans are here called God's *fan*, as in verse 10 they are called his *axe*, and in chap. xxii. 7, are termed his *troops* or *armies*. His *floor* means the land of *Judea*, which had long been,

as it were, the *threshing-floor* of the Lord. The *wheat*, those who believe in him, *he will gather into his garner*, by putting them into a place of safety, as he did the Christians, by sending them to *Pella* previously to the destruction of *Jerusalem*. But he will *burn up the chaff*, the disobedient and rebellious Jews, who would not come unto Christ that they might have life."—*Dr. Clarke.*

FARTHING, a piece of brass money in use among the Romans. It was about the value of two of our cents. Matt. x. 29.

FASHION, to form, to mould, to shape like another. It is used in this sense in Phil. iii. 21: "Who shall change our vile body, that it may be *fashioned* like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

FAST, to abstain from food. According to the New Testament, fasting, in general, ought to be private. Jesus told his disciples to fast in such a manner as not to have it known to men. Matt. vi. 17. The hypocritical Pharisees made a great show of fasting, disfiguring their faces so as to make others think they were very religious. It was not intended by fasting to afflict the soul, to bow down the head like a bulrush; but the fast chosen of God was "to loose the bands of wickedness, to unbind the heavy burdens, to break every yoke, and let the oppressed go free: to deal thy bread to the hungry, and to cover him thou seest to be naked." Isa. lvii. 4—8. The primitive Christians fasted when afflicted and oppressed. 2 Cor. vi. 5.

FATHER, he who is the parent of a child or of children. God is the Father of all his creatures. Mal. ii. 10; Matt. vi. 9.

It is customary to give this title to eminent saints, (2 Kings ii. 12,) and to the minister under whom we are converted. 1 Cor. iv. 15; 1 Tim. v. 1.

FEAR, apprehension of danger, dread of death. Rom. viii. 15; Heb. ii. 15. Guilt produces that solicitude and dread which is called *slavish fear*. Prov. xxviii. 1; Acts xxiv. 25. A ready obedience to the divine commands produces *filial fear*. Solomon says the fear of the Lord is to *hate evil*. Prov. viii. 13. "The *fear of the Lord*," says Dr. Clarke, "often signifies the *worship of the*

Lord, or that religious reverence we owe to him." Acts ix. 31; Rom. iii. 18; xiii. 7; 1 Pet. i. 17; ii. 18; iii. 2. God is love, and they who dwell in him, or love him as they ought, have no fear or dread of harm from him. Perfect love casteth out fear, for fear hath torment. He that feareth is not made perfect in love. 1 John iv. 16—18. The fear of want, the fear of the grave, and of a future judgment, and eternal death, produce torment, and are inconsistent with the love of God, which excludes all such fear and terror from the soul.

FEAST, an entertainment, a festival. God has promised that in Mount Zion, the city of the living God, and the heavenly Jerusalem, "the Lord of Hosts shall make unto *all people a* FEAST of fat things full of marrow, &c., and that he will destroy the face of covering cast over all people, and the veil that is spread over all nations—that he will swallow up death in victory—wipe away tears from off all faces, and take away the rebuke of his people from off all the earth." Is. ii. 2; xxv. 6—9.

The following enumera- of the Jewish feasts will be found important and interesting to every student of the Scriptures.

THE FEAST OF THE PASSOVER, a feast instituted in Egypt, to commemorate the destroying angel's *passing over* the houses of the Israelites, when he slew the first-born of the Egyptians. See Ex. xii. 1—27. This feast began on the 14th day of the first new moon, in the month Nisan, corresponding to about the third of our April, and lasted but *one* day; but it was followed by the days of *unleavened bread*, which were *seven*, so that the whole lasted eight days; and all the eight days are sometimes called the *passover*, and sometimes the feast or days of *unleavened bread*. Luke xxii. 1.

THE FEAST OF PENTECOST has its name from *pente konta*, *fifty*, which is compounded from *pente*, *five*, and *ekonta*, the decimal termination. It commenced on the *fiftieth* day, reckoning from the first day of unleavened bread, or the day after the paschal lamb was offered. Lev. xxiii. 15, 16. It was instituted in commemoration of the giving of the law on Mount Sinai. It was sometimes called the *feast of weeks*. Ex. xxiv. 22.

Feast of Tabernacles. This feast was celebrated on the fifteenth of the month *Tizri*, answering to the last half of our September and the first half of October. It was in commemoration of the forty years in which the Israelites dwelt in *tents* in the wilderness. During the entire week of its continuance, the people dwelt in booths, or tents, which were erected in the fields or streets, and on the flat roofs of their houses. Extraordinary offerings were made; see Numb. xxix. Branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing, "Hosanna," or *save, we beseech thee*, the trumpets sounding on all sides. It was meant as a prayer for the coming of the Messiah. There is a reference to this in Rev. vii. 9, 10, where the saints are represented as standing before the throne, with *palm branches in their hands*, singing *Salvation to God*, &c. See also Matt. xxi. 9. On the seventh day of the feast, they went seven times round the altar, and this was called the *great Hosanna*. But the ceremony at which the Jews testified the greatest joy, was that of *pouring out the water*, on the eighth day of the feast. A priest drew some water out of the pool *Siloam*, in a golden vessel, and brought it into the temple, and at the morning sacrifice he went up and poured this water, mingled with wine, upon the altar, the people all the while singing with transports of joy, (Is. xii. 3,) "With joy shall ye draw water out of the wells of salvation." See an allusion to this, John vii. 37. During the whole festival, music, dancing, feasting, rejoicings, and illuminations gladdened the city. All the males were obliged by law to appear at Jerusalem at this feast. It is sometimes called the *feast of ingatherings*, because on the eighth day the people offered in the temple the first fruits of their latter crops. Ex. xxiii. 16; xxxiv. 22.

The Feast of Trumpets was held on the first and second days of the month Tizri, which was the commencement of the civil year. The name is derived from the blowing of trumpets with more than usual solemnity. Num. x. 10.

The Feast of Dedication of the second temple (John x. 22) was instituted by Judas Maccabeus,

in commemoration of his purifying the temple and altar after they had been defiled by Antiochus Epiphanes. It commenced on the twenty-fifth of Cisleu, or December, and lasted eight days. As the Jews held swine in the greatest abhorrence, Antiochus sacrificed a great *sow* on the altar, and having a broth made of its flesh, sprinkled it over all the temple, that he might defile it to the uttermost. After this, the temple service was discontinued three years, and some dilapidations having taken place in the buildings, Judas Maccabeus not only cleansed the temple and restored its service, but also repaired the ruins of it. The feast was therefore called the *renovation*.

The Day of Atonement was kept on the tenth of Tizri, or September. On this day only, in the whole year, was the high priest permitted to enter the most holy place, and then not without due preparation, on the pain of death. Lev. xvi. 2—17; Heb. ix. 7.

The preceding are the chief *annual* festivals of the Jews. The following were the *extraordinary* festivals of divine appointment.

The Sabbatical Year. Every seventh year the land lay untilled, while its spontaneous produce was shared in common among the servants of the family, the poor, the stranger, and the cattle. It was the year of release from personal slavery, (Ex. xxi. 2,) and from pecuniary debts. Deut. xv. 1, 2. To guard against famine on this and the succeeding year, (no crops being raised on the seventh year,) God promised a *triple* produce for the sixth year. Lev. xxv. 21, 22. The breach of this command was among the chief national sins which led to the captivity of the Israelites. Lev. xxvi. 33, 34; Jer. xxv. 9; 2 Chron. xxxvi. 21.

The Jubilee was held every seventh Sabbatical year, that is, once in fifty years. (See Jubilee.)

Feasts of Charity, or Love Feasts, were entertainments of the Christian church in the early ages, which tended to relieve the poor and promote union. Having been abused, they were prohibited by the council of Laodicea, and fell into disuse. 1 Cor. xi. 21; Jude 12. In later days they have been revived by the Moravians and Methodists. "Among the ancients," says Dr.

Clarke, "the rich members of the church made an occasional feast, at which all the members attended; and the poor and the rich ate together. The fatherless, the widows, and the strangers were invited, and their eating together was a proof of their love to each other; whence the entertainments were called *love feasts*. They were at first celebrated *before* the Lord's supper, and in process of time *after* it; but were never considered as any substitute for it. The provision being abundant, many ate to gluttony and riot. Hence they fell into disrepute. This abuse is never likely to take place among the Methodists, as they use only *bread* and *water*, and of these not enough to afford the tenth part of a meal."

FELIX was deputy-governor of Judea. Tacitus says that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. It was this prince that trembled at the words of Paul. Acts xxiv. 25. In A. D. 60, he was recalled to Rome, and Festus was commissioned in his room. Acts xxiv. 27.

FESTUS, called *Porcius Festus*, succeeded Felix in the government of Judea. He sent Paul, whom Felix had left bound at Cæsarea, to Rome, to be tried by Cæsar, to whom he appealed. Acts xxv. When Paul spoke of the mysteries of Christ, Festus thought that much learning had made him beside himself, or deranged. Acts xxvi. 24.

FIGURE, one thing to resemble or describe another. Adam was a figure of Christ, though inferior to him. Rom. v. 14. The holiest of all, where the priest entered once a year, was a resemblance of heaven, where Christ is now entered. Heb. ix. 9, 24. Baptism is a figure; it resembles a *death*, *burial*, and *resurrection*, and points to the Saviour, who died, was buried, and rose again, for the redemption of a lost world. 1 Pet. iii. 21.

FINISH, to complete, to perfect, to end. Thus we find that the Messiah is to *finish* transgression, make an *end* of sins, and to bring in everlasting righteousness. Dan. ix. 24; John xvii. 4, xix. 30. Then will *every man* be *perfect* in *Christ Jesus*. Col. i. 28.

FIRE, the state of combustion; flame. The word *fire* is used in the Scriptures both in a literal and

figurative sense. *Literally*, fire and brimstone was rained down upon the Sodomites. Gen. xix. 24. But the *fire in Zion*, (Is. xxxi. 9,) and the gathering the house of Israel into the midst of Jerusalem, as they gather metals into a furnace, to blow the *fire* upon them to melt them, (Eze. xxii. 18—22,) and the judgment upon Idumea, "whose streams should be turned into pitch, and the dust thereof into brimstone, and the land into burning pitch, which *should not be quenched* night nor day," (Is. xxxiv. 9, 10,) we are to understand *figuratively*, as expressing the awfulness of the retributions that were to come upon those thus threatened.

We read of *hell-fire*, (Matt. v. 22,) meaning a *hell of fire*. Dr. Clarke says that "our Lord here alludes to the *valley of the son of Hinnom*, where the Jews caused their children to pass through the fire to Moloch. A particular place in this valley was called *Tophet*, the fire-stove, where it is supposed they burnt their children to this idol. From the circumstance of this valley having been the scene of these infernal sacrifices, the Jews, in our Saviour's time, used the word for *hell*, the place of the damned. It is very probable our Lord means no more than this: If a man charge another with apostacy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other must have suffered if the charge had been substantiated." See his notes. In after times, *continual fires* were kept in this valley for burning the unburied carcasses and filth of the city, and hence it was called *a fire that is not quenched*. Mark ix. Dr. Lightfoot says, the most bitter death that the Sanhedrim used to put men to, was that of *burning*.

But there are other significations of the term *fire* in the Scriptures. *Natural heat*, which is that of *fire*, bears a relation to *spiritual heat*, which is that of *love*. Thus it is said of Jesus, "He shall baptize with the Holy Spirit and with *fire*;" by which is meant, that he will regenerate us by his Spirit of Truth and his Divine *Love*.

"Is not my *word* as a fire?" Jer. xxiii. 29. "Our God is a *consuming fire*," (Heb. xii. 29,) and his

Love shall be as a *wall of fire* round about Zion forever." Zech. ii. 5. We are commanded to heap *coals of fire* on the heads of our enemies; that is, render good for evil, and feel the *fire of Love* in our hearts, and express it in our actions toward those who hate us.

To SALT WITH FIRE, means to prove or purify by suffering, as metals are purified in the furnace. Mark ix. 49.

FIRST-BORN, the eldest, or first in time, or before any other. The *first-born* was entitled to peculiar privileges among the Jews. Deut. xxi. 17. He possessed authority similar to that of the father over the younger members of the family. And this is the reason why *first-born* came to be used *figuratively*, to signify one of the highest dignity. Thus, to set forth the superiority of Christ, he is called the *first-begotten* of God, (Heb. i. 6,) and the *first-born of every creature*. Col. i. 15. And for the same reason, his followers are called the *church of the first-born*. Heb. xii. 23.

FIRST-FRUITS, offerings of the earliest ripe grain, fruit, &c., which were made before the harvest was gathered. Christ is called the *first-fruits* of them that slept. 1 Cor. xv. 20, 23. And if the *first-fruit* be holy, the *lump is also holy*. Rom. xi. 16. "Of his own will begat he us with the word of truth, that we should be a kind of *first-fruits* of his creatures, or creation." James i. 18. There will be an astonishing *harvest*, when he will gather together all mankind in Christ Jesus. Eph. i. 9.

FISHERS OF MEN. The preaching of the Gospel is compared to a *net*, (Matt. xiii. 47,) by which men are drawn into the kingdom of Christ; and the disciples, who were literally *fishers* by occupation, were chosen to be *fishers of men*—to be employed afterward in casting the net of the divine word. Matt. iv. 18, 19.

FLAGON, a vessel or cruse usually holding a pint, and intended for wine. Sam. vi. 19.

FLAY, to strip off the skin; a punishment used in some countries upon great offenders, by which they were slowly killed, with the utmost suffering. Mic. iii. 3. Some of the early Christians were martyred in this manner.

FLESH, the soft part of

animal bodies. The word is used in Scripture for men and animals in general. Gen. vi. 13. For *all mankind*. Luke iii. 6: "*All flesh* shall see the salvation of God." It means Jesus Christ. 1 Tim. iii. 16. It signifies Divine Truth. John vi. 51—56. *Flesh* and *blood*, being the two chief elements of man's corporeal frame, must denote, when predicated of a divine Person, the first two Essentials of the Divine Nature—love and wisdom, or goodness and truth. These have the same effect in nourishing and preserving our souls, as bread and wine have in nourishing and preserving our bodies. It means the sinful actions of men. Rom. viii. 1—5. "A heart of flesh" denotes a tender, tractable temper and disposition of soul.

God has promised to the Israelites that he will take away the stony heart out of their flesh, and give them a *heart of flesh*. Eze. xxxvi. 26. He has also promised to pour out his Spirit upon ALL FLESH. Joel ii. 28.

FOREIGNER, any one not of the genuine Hebrew stock. Ex. xii. 45; Eph. ii. 12.

FOREKNOWLEDGE, an understanding of things not yet taken place. Acts ii. 23. God *foreknew* us, or *knew* us before the Gospel scheme; and at the forming of it, he designed or destinated us to be conformed to the image of his Son: Rom. viii. 29.

FOREORDAINED, ordained or appointed before the thing came to pass. Thus Christ was *foreordained* or appointed to be sent into the world, and was manifested in the last times, or Gospel dispensation. 1 Pet. i. 20.

FORERUNNER, a harbinger, a messenger sent before, a prognostic, a predecessor. John the Baptist was the *forerunner* or messenger of Christ. (See Mal. iii. 1; Mark i. 2.) Christ himself is called our *forerunner* or *first fruits*, (Heb. vi. 20,) who has gone to prepare a place for us in the mansions above. John xiv. 2, 3; 1 Cor. xv. 20. The *fig-tree* produces some figs which are ripe before the rest, and these are called by the ancients *prodromos*, or forerunners. Our Saviour has entered into heaven, as the *first fruits* of all who are redeemed by his blood.

FORGIVE, to pardon, to remit, to take away. The Scriptures speak of the *for-*

giveness of sin, but not of the *forgiveness of punishment*. But if they spake of the *forgiveness* of *punishment*, we should infer therefrom that the punishment is to be *taken away*; that the culprit is no longer liable to it. Then when the *forgiveness* of *sin* is mentioned, we should understand that sins that are *forgiven* are *taken away*, and the sinner *delivered from his sin*. In the Lord's prayer we are instructed to say, "*Forgive* us our debts, as we *forgive* our debtors." Debts are *forgiven* by being *taken away*. Those who were debtors before, after their debts are *forgiven* are debtors no longer, so far as those debts are concerned. So *sins* which are *forgiven* are *taken away*, and those who were sinners before are *free from sin*.

In Ex. xxxiv. 7, we are told that God *forgiveth iniquity, transgression*, and *sin*, but will by no means clear the *guilty*. This corresponds with Psalm xcix. 8: "Thou wast a God that *forgavest* them, though thou tookest vengeance of their inventions." Also, with Is. xl. 2: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her *iniquity is pardoned*; for she hath received of the Lord's hand double for all her sins." In Acts vi. 31, we read that God hath exalted Jesus to be a Prince and a Saviour, to give repentance to Israel, and *forgiveness of sins*, or, as Dr. Clarke renders it, the *taking away of sins*. "Through this man is preached unto you the *forgiveness of sins*." Chap. xiii. ver. 38. Hence he is called the "Lamb of God, that *taketh away the sin of the world*." John i. 29. (See the word PARDON, and REMISSION.)

FORSWEAR, to renounce or deny upon oath. To *forswear one's self* is to swear falsely. Matt. v. 33.

FOUNTAIN, a spring, or spout of water. God is the fountain or source of all that men or angels need. James i. 17. The Lord says by the prophet Jeremiah, "My people have committed two evils: they have forsaken me, the *fountain of living waters*, and hewed out cisterns, broken cisterns, that can hold no water." Jer. ii. 13. Our Saviour said to the woman of Samaria, (John iv. 14,) "Whosoever drinketh of the water that I shall give him, shall never thirst; for it shall be in him a *well* (fount) of water *springing*

up into *everlasting* life." It is the peculiar characteristic of a *fountain* that the water *springs* or *gushes* from it spontaneously, while we are obliged to *draw* or *pump* water from a *well*.

FOX, a well-known cunning animal. Matt. viii. 20. A *fox*, among the Jews, appears to have been an emblem of a wicked ruler, who united cunning with cruelty, and was always seeking to aggrandize himself by spoiling the people. Hence we may understand why Herod was called a *fox*. Luke xiii. 32. False prophets of old were compared to foxes in the desert. Eze. xiii. 4.

FRANKINCENSE, a gum anciently used in sacrifices, and now used in medicine. When placed on live coals, it sends up a dense fragrant smoke. It is still used in Catholic ceremonies, as well as by heathens. Ex. xxx. 34; Luke i. 10; Rev. viii. 4.

FRUIT, the product of the earth, the effect of principles. "Fruits meet for repentance;" (Matt. iii. 8;) meaning a holy life and conversation. "Fruits of the Spirit," (Gal. v. 22, 23,) signify love to God and our neighbors. "The followers of Christ are known by their *fruits*." Matt. vii. 20.

FULFIL, to accomplish, to perform, to *fill full*, to complete. Our Saviour says, (Matthew v. 17,) "Think not I am come to destroy the *law* and the *prophets*: I am not come to *destroy*, but to *fulfil*." That is, he came to bring to light the divine things with which they are inwardly filled, and to establish a church which should be in the exercise of *spiritual* worship, of which the *carnal* worship of the ceremonial law was a figure or type. The law was now to be fulfilled in the "newness of the *spirit*, not in the oldness of the *letter*," (Rom. vii. 6,) by introducing into the *outward* observance of the moral code the *inward spirit and life*. It was thus that the righteousness of the disciples of Christ was to *exceed* that of the scribes and Pharisees, who thought of nothing further than an outward obedience. Christ completes the *law* and *prophets*, not only in *himself*, by his own example and obedience, but in *his members*, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbor as themselves; for this is

all the *law* and the *prophets*. Matt. xxii. 40.

To FULFIL ALL RIGHTEOUSNESS, (Matt. iii. 15,) signifies every *righteous ordinance*. Christ was circumcised, and observed all the other ordinances of the law of Moses, to fulfil the dispensation committed to him, and it was proper that he should be baptized; for as the high priest under the law was initiated into his office by *washing* and *anointing*, so must Christ be initiated as high priest over the house of God. And hence he was baptized or washed, and was anointed by the Holy Ghost.

FURLONG, the eighth part of a mile—forty rods, poles, or perches. Luke xxiv. 13; John xi. 18.

FURNACE, a place for melting metals. *Figuratively*, God's *furnace* is in *Jerusalem*, and his *fire* is in *Zion*. See Isa. xxxi. 9; Eze. xxii. 17—22.

FURY, tempestuous rage. When it is ascribed to God, it means not that he is discomposed, but that his dispensations will operate as severe as the punishments inflicted by the *fury* and *rage* of unprincipled men. See remarks under the words REVENGE, WRATH, &c.

G.

GABBATHA, a place in Pilate's court-room, where he pronounced the sentence of death on Christ. It was a high seat paved with stones, and on that account is called Gabbatha, or the *pavement*. John xix. 13.

GADARENES, the people of Gadara, a city situated a few miles eastward of the sea of Tiberias. Great numbers of swine were kept here, which was contrary to the Mosaic law. When Christ healed the two possessed persons, he suffered the devils to enter their herd of swine, and drown them. Mark iv. 1—13.

GALATIA, a province of Lesser Asia. The Gospel was planted here by Paul, who wrote an epistle to the Galatians.

GALBANUM, an odoriferous gum, constituting an ingredient in the holy anointing oil. Ex. xxx. 34.

GALILEE, the northern part of Canaan. Our Saviour and most of his disciples were educated here, and here were most of the miracles wrought. On this account they were often called Galileans. Luke xxiii. 6; Acts ii. 7.

GALL, a bitter juice,

such as was given to sufferers on the cross, to make them less sensible of pain. Matt. xxvii. 34. In Job xvi. 13, it means the secretion from the liver. The word is used *metaphorically*, to denote *great troubles;* (Jer. viii. 14;) exceeding *wickedness.* Amos vi. 12; Acts. viii. 23.

GABRIEL, the angel mentioned Luke i. 11, 26, and who appeared to Daniel, and to Zacharias. See Dan. viii. 16; ix. 21; x. 11.

GAIUS. St. Luke (Acts xix. 29) mentions one *Gaius of Macedonia*, who was exposed to much violence at Ephesus in the tumult excited by Demetrius the silversmith against Paul and his companions. It is probably the same one mentioned Rom. xvi. 23, who received and lodged the apostles and others. All made his house their home; and he must have been a person of considerable property, and of great piety and love to the cause of Christ, by his hospitality to the brethren of the church.

GALLIO, the deputy or proconsul of Achaia, was the eldest brother of Seneca, the famous Stoic philosopher. He was said to be of the sweetest disposition, affable to all, and beloved by every one. Paul, while preaching at Corinth, was apprehended by the Jews and carried before Gallio, with the complaint, that he was trying to persuade people to worship God contrary to the law of the land. But as the Roman government did not meddle with such matters, Gallio dismissed the case, leaving the parties to decide the matter among themselves. As they were leaving the place, a tumult occurred, in which Sosthenes, an officer of the Jewish church, was severely treated by a party of Greeks. Yet Gallio did not concern himself, or intermeddle with any of these things, for he knew that this could rise to no very serious amount, as the lictors and other minor officers were in sufficient force to prevent any serious riot, and it was their business to see that the public peace was not broken. Paul, after this, "tarried there yet a good while." The Jews saw, from the manner in which Gallio had conducted this business, that they could not enlist a *state persecution* against the apostle; and the laws provided so amply for the personal safety of every Roman citizen, that they were afraid to proceed

any farther in their violence.

GAMALIEL, a distinguished Jewish rabbi, or teacher of the law. He died eighteen years before the destruction of Jerusalem. His son Simeon succeeded him in the chair, who perished in the ruins of that city. Though probably not favorable to Christianity, yet for a Pharisee he seemed to be more liberal in his feelings than most of his brethren. Acts v. 34—39.

GARMENT. It was the custom, when great men of the East gave a feast, to make a present to each of a robe, to wear on the occasion. This explains Matt. xxii. 12. On occasions of joy and gladness, white garments were worn; and in mourning, men wore sackcloth or haircloth. Prophets, when their messages were terrible, and the times dark, often wore a mourning dress of coarse stuff or skin. 2 Kings i. 7, 8; Matt. iii. 4. False prophets, to deceive the people, clothed themselves in the same way. Zech. iii. 4. (See RAIMENT.)

GATE, an entrance into, and the strength of a city. Acts ix. 24. A large room was built over the gate on the wall of the city, used as a council chamber, court of justice, or town hall. It was in such a place that Absalom made his seditious speeches. 2 Sam. xv.; Esth. v. 13. Peace and war were proclaimed from the gate; and hence "*the gates of hell*" some take to denote the *power* and *influence* of *hades*, which should not prevail against the church; the *gates* being sometimes taken for the *troops* that issue out of them. *Hades* is represented as having *pulai* or *gates*, (Isa. xxxviii. 10; Matt. xvi. 18;) and *puloroi* or *door-keepers*. Job xxxviii. 17. Hence the *gates of hell*, strictly rendered, signify the entrance to the invisible world, which the ancients believed was *guarded* by an *Archangel* with his *host*. Yet, notwithstanding its *gates* and its *keepers*, it could oppose no obstacle to the entrance of Him who has the *keys of death* and the *grave*. Rev. i. 18. His power and authority over them is *absolute*. He *openeth* and no man *shutteth*, and *shutteth* and no man *openeth*. Chap. iii. 7.

GATH, a city about thirty-two miles west from Jerusalem, celebrated as the birthplace of Goliath. 1 Sam. xvii. 4.

GATHER, to collect that

which is scattered abroad. John xi. 12. God has purposed to *gather* all mankind together in Christ, (Eph. i. 9, 10;) and hence it is said, (Gen. xlix. 10,) "unto him shall the *gathering of the people be.*"

GAZA, a city of the Philistines, within the tribe of Judah, and about sixty miles southwest of Jerusalem. Judg. i. 18; 1 Sam. vi. 17.

GENEALOGY, a list of ancestors. The exactness of the Jews in tracing their descent, was ordered, that it might be known of what tribe and family the Messiah was born. After the birth of Christ, such circumspection was unnecessary, and only indicated an unchristian pride. 1 Tim. i. 4; Tit. iii. 9. The difference in the genealogies of Christ, given by Matthew and Luke, arose from one tracing the line of Joseph, the other of Mary.

GENERATION, signifies, in Scripture, posterity, offspring; the persons existing at any particular period. "The book of the generation of Jesus Christ" is a history of his lineage, life, and death. Matt. i. 1. The Pharisees were called a generation or race of vipers. Matt. iii. 7. Those born of the Spirit are called a chosen generation 1 Pet. ii. 9. "This generation shall not pass away till all these things be fulfilled," (Matt. xxiv. 34,) means that the people living in the time of Christ should not all be dead at his second coming. "Verily I say unto you, There be some standing here which *shall not taste of death till* they *see* the Son of man *coming in his kingdom.*" Matt. xvi. 28.

GENESIS, the name of the first book in the Bible. It comes from a Greek word which signifies *generation*, or *beginning*. It is an account of the generation or production of all things. It was written by Moses, and embraces a period of history of about 2370 years.

GENTILE, a term applied by the Jews to all who were not of their religion; one ignorant of the true God; a heathen, or pagan, sometimes called a Greek. Rom. i. 14; 1 Cor. i. 22. Paul was called an apostle of the Gentiles, as he was principally sent to preach Christ to them. Peter and the other apostles preached mostly to the Jews, and were therefore called the apostles of the circumcision. Gal. ii. 7. The Psalmist says that the Lord shall give the Gentiles

to the Messiah for an inheritance. Psa. ii. 8.

GERIZIM, a fine mountain in the tribeship of Ephraim. The patriarchs worshipped here, and Jacob built an altar on its summit, to the true God. Gen. xxii. 2; xxxiii. 20. The Samaritan temple was built on this mountain, but was destroyed by Hyrcanus, a Jewish prince, 129 years before Christ. The Samaritans continue to esteem the spot as sacred even to this day, and often go there to worship God. John iv. 20.

GETHSEMANE, a garden at the foot of the Mount of Olives. The name is derived from *gath*, a press, and *shemen*, oil, being the place where the produce of the mount was prepared; the garden of the oil-press, or olive-press. Here was the scene of our Saviour's sorrow and betrayal. Matt. xxvi. 36; Mark xiv. 34—46.

GIBEON, a city in Benjamin, about seven miles north of Jerusalem. In the close of David's and beginning of Solomon's reign, the sanctuary was there. 1 Chron. xvi. 39, 40; xxi. 29.

GIFT, that which is bestowed freely, without pay. Rom. vii. 23: "The *gift* of God is eternal life through Jesus Christ our Lord." "The *free gift* came upon all men unto justification of life." Rom. v. 18; viii. 32.

GIHON, a river of Eden, supposed to be the Araxes, which empties into the Caspian sea. *Gihon* signifies *impetuous*, and this is the course of that river. Gen. ii. 13.

GILEAD, a mountainous district eastward of the river Jordan, famous for *balm*, (Jer. viii. 22,) and for pasture. Songs iv. 1.

GILGAL, a city near Jericho, where was an altar. 1 Sam. xi. 15. Idols were worshipped here in after times. Hos. iv. 15.

GIRDLE, a strap of leather bound round the waist, such as John the Baptist wore. Matt. iii. iv. As the dress of the Eastern people is loose and flowing, girdles are worn by both sexes. Girdles of sackcloth were marks of humiliation, worn in times of mourning. Isa. iii. 24. To have the loins girded, (Luke xii. 35,) is to be ever prepared for the service of God, as servants who are ready to obey the commands of their masters.

GNAT, a small winged insect, very common in hot countries. As they were

apt to fall into wine, if it was not carefully covered, it was customary to pass the liquor through a strainer, that no gnat or part of one might remain. And this practice grew into a proverb for exactness in little matters. Hence our Saviour says of the Pharisees, (Matt. xxiii. 24,) "Ye blind guides! which strain out a gnat, and swallow a camel." That is, you affect to be very scrupulous about little things, and disregard those of the greatest moment. The *camel* here spoken of is more properly some large insect; and we find that the translation of 1727 renders the latter clause, *swallow a beetle*.

GOAD, a rod with an iron point, used formerly in driving cattle. "The words of the wise are as goads," because they stimulate men to diligence in good things. To "kick against the *points* or *goads*," (Acts ix. 5,) is a proverbial expression of impotent rage, which hurts one's self, and not that against which it is levelled.

GOAT, an animal worshipped by the Egyptians, Greeks, and Romans, who represented their *idols* in the form of a *goat*. The word Seirim, translated *devils*, (Lev. xvii. 21,) is literally *hairy ones*, or *goats*. The same word in Is. xiii. 21, is translated *satyrs*. The Zabian idolaters worshipped demons under the form of goats, imagining them to appear in that form; whence they called them Seirim. "Goats being naturally quarrelsome, lascivious, and excessively ill-scented, were considered as the symbols of riotous, profane, and impure men." Eze. xxxiv. 17; Zech. x. iii; Matt. xxv. 32, 33.

GOD, the Supreme Being, the Creator of all. Jesus Christ is sometimes called God, as in Heb. i. 8. In the same sense Moses is called God. Ex. vii. 1; iv. 16. The word God sometimes signifies men who were *prophets* or *rulers*. Ex. xxii. 28; Ps. lxxxii. 1, 6; John x. 34—36. The word God sometimes means angels, who are called gods. Ps. xcvii. 7. Paul quotes this verse, and those called *gods*, he calls *angels*. Heb. i. 6. It is applied to Satan. 2 Cor. iv. 4; 2 Thess. ii. 4.

GODHEAD, the divine attributes which dwelt in Christ. Col. ii. 9. In Acts xvii. 29, it means the Deity. Also in Rom. i. 20.

GODLINESS, piety to God. The imitation of

God by a holy life. 1 Tim. ii. 2; 2 Pet. iii. 11. Called the *divine nature*, i. 4. It signifies the whole revelation of God through his Son, Jesus Christ, who was the brightness of his glory and the express image of his person. 1 Tim. iii. 16; Heb. i. 3.

GOG and MAGOG signify the *commander* and those *commanded*. By these terms are supposed by some to be meant the northern barbarians, whose irruptions into Europe and Asia were so dreadful. Eze. xxxviii. and xxxix.; Rev. xx. 8. "Under these names," says Dr. Clarke, "the enemies of God's truth are generally intended." They may represent a gross and barbarous state of the *mind*. There is in our constitutions a *principle* of which Gog and Magog are apt symbols, and its tendency is to usurpation. *Sense* is ever disposed to exalt herself above *reason*, and to arrogate her name. Then religion is banished, or compelled to assume a disguise that hides her beauty and destroys her benefits. In the last extreme, atheism is the result.

GOLGOTHA, skulls, or a burying-ground. (See Calvary.)

GOLIATH, a giant of Gath, whose height was 11 feet 4 inches. His whole armor weighed 273 pounds.

GOSHEN, a fertile section of pasture land, in the northeast part of Egypt, between the Red sea and the river Nile. It was allotted by Joseph to his father and brethren, where they dwelt upwards of 200 years. The pacha of Egypt has established a colony of Syrians in the ancient land of Goshen, for the purpose of cultivating the mulberry and rearing silkworms.

GOSPEL, the message of God, or *good news*. The term is found in ancient Greek writers. Plutarch, in his life of Pompey, says, "The messenger arrived at Pontus, bringing the gospel," i. e. the joyful intelligence. The word never denotes an evil, unpleasant, or alarming message; but, in the language of the heavenly messenger, it is "*good* tidings of *great* joy, which *shall be* unto All People, for unto you is born a Saviour." Luke ii. 10, 11. As an epithet of this *Gospel*, the term *everlasting*, (Rev. xiv. 6,) distinguishes it from all the ephemeral systems of men, which have made a short-lived appearance in the world. With a proper understanding of the word

gospel, we can see the propriety of the saying, (Rom. x. 15,) "How *beautiful* are the feet of them that preach the *gospel of* PEACE, and bring *glad tidings* of *good things*."

GRACE, free and undeserved favor. Divine grace is the free and unconditional love of God, which is the spring and source of all the benefits we receive from him, especially that of our redemption through his Son. In 2 Cor. vi. 1, the *grace of God* signifies the doctrine of the Gospel, the ministry of reconciliation, which proceeds therefrom.

GRAVE, the receptacle of the dead. As there is a *spiritual* as well as a *natural* death spoken of in the Scriptures, we find also that men who were *alive* in the *flesh* were represented as being in their *graves:* dead in trespasses and sins. Eze. xxxvii. 12, 13: "Thus saith the Lord God; Behold, O my people, I will open your *graves*, and cause you to come up out of your *graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your *graves*." See also John v. 25, 28.

DEATH is often used, by writers of all nations, to express a state of extreme misery; and from such a state were the Ephesians and others *quickened*, or *made alive*. Eph. ii. 1, 5; Col. ii. 13.

GUEST, one bidden to partake of our hospitality. Formerly it was customary to give raiment as well as a repast. Loose, flowing robes, fitting any person, were hung in the entry for guests to put on as they entered the hall of banqueting. The man who had not the wedding garment was wholly to blame, and offered an insult by violating the rules of decorum.

GUEST-CHAMBER, a chamber to receive and entertain friends; an upper room to keep the Jewish passover. Mark xiv. 14.

GUIDE, a leader or instructer. Ps. lxxiii. 24. Our Saviour told his disciples that he would send them the *Comforter*, or Spirit of Truth, which should *guide* and direct them. John xvi. 13.

H.

HABAKKUK prophesied during the reigns of

Manasseh and Josiah. He predicted the chastisement of the Jews by the Chaldeans, and the subsequent overthrow of the Chaldeans themselves.

HAGGAI, one of the three prophets who flourished after the Jewish captivity. He, with Zechariah, encouraged the Jews to finish the temple, assuring them that the Messiah should appear in the flesh, teach in the courts of the new temple, and make it more glorious than the former.

HALLELUJAH, a Hebrew word signifying *Praise the Lord*.

HALLOW, to reverence as holy. Matt. vi. 10.

HALT, to limp, to falter. To halt between two opinions, is to hesitate which to believe. 1 Kings xviii. 21.

HAMAN, a wicked and ambitious aspirant to royal favor, and who became prime minister to the Persian monarch Ahasuerus. Mordecai, a Jew, who held a subordinate or inferior office at court, refused to pay that homage to him which he desired, and Haman therefore determined upon his destruction. By falsehood and intrigue he obtained a decree for the sacrifice of all the Jews then scattered throughout Persia, in order to carry his design into effect against the humble Jew. But the queen interposed for their deliverance, and, being successful, Haman himself was executed on the very gibbet which he had prepared for the death of Mordecai. See Book of Esther.

HAPLY, perhaps, peradventure, possibly. Mark xi. 13; Acts v. 39.

HARP, an ancient musical instrument, used in sounding praises to God. During the captivity of the Jews, the singers hung their harps on the willows on the banks of the Euphrates. Ps. cxxxvii. 2.

HEATHEN, a term which, like the word *Gentile*, was applied by the Jews to all who were not Hebrews. It is now confined to those who worship false gods, or idols. (See Gentile.)

HEAVEN, the expanse above, the habitation of God and the blessed. The state of the apostles and believers in Christ in this present life, called *heavenly places*, and *heavenly Jerusalem*.

The Jews spoke of *seven* heavens; and Mahommed received the same from them, though altogether fabulous and absurd. The

Scriptures speak only of three heavens, that of the atmosphere, the starry heaven, and the heaven of heavens, or seat of the divine glory. Hag. i. 10; Ps. xix. 1; 1 Kings viii. 27. *Ascending to heaven*, or being *caught up to heaven*, is a form of speech with the Jews, to express the highest degrees of inspiration. They often said of Moses, that he *ascended on high*, *ascended to heaven*, &c., when they meant only that he was favored with the nearest intimacy with God, and the highest revelations of his will. Matt. xi. 23; 2 Cor. xii. 2. The word heaven sometimes stands for the Deity himself. See Luke xv. 18, 21.

HEAVE-OFFERING was the name given to portions of animals, grain, fruits, &c., brought by the people for the use of the priests, which were first *heaved* or *waved* before God as an offering or acknowledgment to him. Num. xv. 20.

HEBER, the husband of Jael, who killed Sisera by driving a nail into his temples while he lay asleep. Judg. iv. 17—21.

HEBREW. This word comes either from *Heber*, one of the ancestors of Abraham, or from the word *Eber*, which, in Hebrew, signifies *from the other side*, or *from beyond the river;* and the Hebrews came "from the other side," as we say of a foreigner, *he is from beyond the sea*. The Hebrews were not called Jews until a later period of their history; and this name was from Judah. An "Hebrew of the Hebrews" was one who had both a Hebrew father and mother, and who spoke, and performed worship, in the original Hebrew tongue, in distinction from those Jews who spoke only in the Greek. These latter were sometimes called Hellenists, Hellenistic Jews, or Grecians, as in Acts vi. 1.

HEBRON was built on a hill, not long after the flood, (Num. xiii. 22,) and stood twenty-two miles south of Jerusalem. It was once famous for the residence of the giants who were expelled by Caleb. Josh. xiv. 12—15. It was made a city of refuge, and given to the priests. David reigned here as king of Judah seven years, before he was crowned over all Israel. 2 Sam. ii. 11, and v. iii.

HEIR, one who is to succeed to an estate. All the offspring of God are *heirs* of heaven, both by

birth and by will. "The term utterly precludes the idea of our meriting or earning our heavenly portion."—*Rev. H. Malcom.*

HELL, the grave. Acts ii. 27; Ps. xvi. 10. It signifies temporal distress and trouble. 2 Sam. xxii. 6; Ps. lxxxvi. 13; cxvi. 3; Jonah ii. 2. In Matt. v. 29, 30, xviii. 9, and Mark ix. 43—47, it means the *valley of Hinnom*, near Jerusalem. According to the Jewish law, there were ten offences for the guilt of which the supreme court at Jerusalem, called the Sanhedrim, sentenced the criminal to be burned to death in the fire of Gehenna. The burning was performed either by roasting in the fire, (Jer. xxix. 22,) or in a furnace, (Dan. iii. 23,) or by pouring melted lead down their throats. In 2 Pet. ii. 4, the word *hell* is derived from *tartarus*, a sort of pagan purgatory, the dungeon or prison-house of Hades, where the ghosts are said to be reserved in chains or solitary confinement. It was the lowest and darkest of that subterraneous region. Stephanus defines tartarus to be a *dark place under the earth*. See Dr. Clarke on the above passage. *Spiritually*, it imports that darkness of mind spoken of in Rom. xi. 10; Eph. iv. 18; Matt. vi. 23; John i. 5; Acts xxvi. 18; Col. i. 13; 1 Pet. ii. 9.

HELMET, a cap of metal or strong leather, for protecting a soldier's head. 1 Sam. xvii. 5. Christians are exhorted to take the *helmet of salvation*, (Eph. vi. 17,) or, as it is rendered 1 Thess. v. 8, and *for a helmet the hope of salvation.* The hope of continual safety and protection, built on the promises of God.

HERESY, an opinion contrary to the truth of God. 2 Pet. ii. 1. Paul was considered a heretic by the Jews. Acts xxiv. 14.

HERMON, the highest summit in the range of Anti-Libanus, 8950 feet above the level of the sea. Its dews are copious and refreshing. Ps. cxxxiii. 3. The snow lies on it most of the summer, and it used to be carried to Tyre, as ice among us is carried to cities and sold as a luxury in hot weather.

HEROD. Four persons of this name are mentioned in the New Testament.

1. Herod the Great, son of Antipater, an exceedingly ferocious and sensual man. He ordered every child in Bethlehem,

under two years of age, to be destroyed, that he might be sure of murdering the Messiah. He died in a miserable manner, a year or two after this atrocious act. Matt. ii. 16; Acts xii. 23.

2. HEROD ANTIPAS, son of Herod the Great, by whom John was beheaded. Matt. xiv. 3—12. This was he to whom Pilate sent our Saviour, and by whom he was mocked and arrayed in a gorgeous robe. Luke xxiii. 8—11.

3. HEROD AGRIPPA, grandson of Herod the Great, by Aristobulus. He caused the murder of James, the son of Zebedee. He also apprehended Peter, with the same intention, but was defeated by the providence of God in being cut off at Cæsarea. Acts xii. and xxiii. 35.

4. HEROD AGRIPPA II., son of the preceding, is mentioned by the name of AGRIPPA. It is the same Agrippa who, by Paul's discourse, was "almost persuaded to be a Christian." Acts xxv. and xxvi. He died at Rome, after Jerusalem was destroyed, at the age of seventy.

HERODIANS, the friends of Herod the Great. It is said they shaped their religion to the times and government they were under. They could alter whenever interest or honor required it. Matt. xxii. 16. It is supposed that this sect became blended finally with the *Sadducees*; for the persons called *Herodians*, (Mark viii. 15,) are called *Sadducees* in Matt. xvi. 6.

HIERAPOLIS, a city of Phrygia, near Colosse. Its name signifies *holy city*, and it was so called from the multitude of its temples. Apollo, Diana, Esculapius, and Hygeia, were all worshipped here. It was destroyed by an earthquake, in the times of the apostles, and its ruins are still to be seen.

HIGGAION, signifies mediation, and calls for our special attention to the passage, like a ☞ or N. B. in modern writings. Ps. ix. 16.

HIGH PRIEST, signifies the one who was at the head of the Jewish priesthood. His duty was to offer sacrifices, to regulate the services of the deputy priests, to direct public worship, to obtain special indications of the divine will, and once a year to enter the Holy of Holies, with blood and incense, as described Lev. xvi. The office began with

Aaron, and was continued in his family till the ruin of the Jewish polity by the Romans, when, among other acts of corruption, the office was bartered for money.

The high priest, once a year, made atonement for the sins of the people; but Christ is the true High Priest, who, by the sacrifice of himself, made atonement for the sins of the whole world, and now intercedes for all at the right hand of God. Heb. vii. 17, ix. 11, and xii. 24, 25.

HINNOM, a valley or ravine on the south side of Jerusalem, closed in by the steep side of Mount Zion on one side, and by a line of cliffs on the other. On account of its shade and privacy, it was selected for the worship of Moloch. This valley is described as the boundary of the portion or lot of the children of Judah. Josh. xv. 8. It was called Hinnom from its being the property of a family of that name. It was said to be the place where "the worm dieth not, and the fire is not quenched." At the time Jerusalem was taken by the Babylonians, thousands of slaughtered Jews were thrown in heaps in this valley. See Jer. vii. 31—33, and xix. 6, 7. It was the place of public executions, and a common depot for all bodies refused the rites of burial, and for all manner of filth and pollution. To prevent noxious vapor from injuring the health of the city, a fire was kept continually burning to consume the bones, decayed bodies of the slain, hanged, and gibbeted, and the common filth of the city, which being largely supplied, the fire obtained the epithet *unquenchable*. Dead bodies exposed to the influence of atmospheric air, soon became putrid and clothen with worms; hence the valley was regarded as the place where the "worm dieth not and the fire is not quenched." Is. lxiv. 24; Mark ix. 44. There was continual food both for the fire and the worms. (See TOPHET.)

HIRELING, one who preaches the Gospel merely for gain; caring more for the fleece than for the flock. John x. 11—13.

HOLY GHOST, the influence or operation of God on the mind, called in John xvi. 7 the *Comforter*, and in the 13th verse, the *Spirit of Truth*.

HOPE. This word comes from the Saxon *hopa*, and signifies the expectation of some future, unseen good. Our hope

of eternal happiness in heaven above is founded on the merits, the blood, the grace, the promises of Christ, and the unchangeable truth and unlimited power of God. Hope that is seen is not *hope;* (Rom. viii. 24; it is *fruition*, the *possession* of that which was hoped for. The apostle says, *we are saved by hope;* i. e., we are comforted and supported by it, amid the troubles and adversities of this mortal existence.

The hope of heaven is an anchor to the soul. Heb. vi. 18. The world is the boisterous, dangerous sea; the course of life, the voyage; the port, unending rest above. While the storms of life continue, let the anchor *hope* be fixed by faith in the eternal world, and we shall be safe from shipwreck. The soul may be tossed by strong temptations, but will not drive, because the anchor is in *sure* ground, and is of itself steadfast. It does not drag nor break. Faith, like a strong cable between the ship and its anchor, is the connecting medium between the soul and its hope of heaven. *Faith* sees the *haven; hope* desires and anticipates the rest; faith and hope hold fast, and the soul enters the haven of safety and repose.

HOREB. (See SINAI.)

HORN, a word used in Scripture as an emblem of *strength*. Deut. xxxiii. 17; Jer. xlviii. 25; Hab. iii. 4. Hence kingdoms are represented as horns. Dan. viii.; Rev. xii. 3. Christ is called a *horn of salvation*, (Luke i. 69,) because of his power to save all who put their trust in him, and to overcome all who rise against him or his Gospel. In Rev. v. 6, the Lamb of God, which is Christ, is said to have seven horns. This is said to denote the power given him, called all power in heaven and earth, Matt. xxviii. 18; and in John xvii. 2, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Thus we find that every creature in heaven, on the earth, under the earth, and such as are in the sea, and all that are in them, were heard saying, Blessing, and honor, and glory, and *power*, be unto him that sitteth upon the throne, and unto the LAMB, for ever and ever. Rev. v. 13.

HORSE-LEECH, a black worm that lives in the water, and is now called only *leech*.

HOSANNA, an exclamation of praise or invocation of blessing, similar to "*God save the king.*" When our Saviour rode into Jerusalem, "the multitudes that went before, and that followed, cried, saying, *Hosanna* to the Son of David: Blessed is he that cometh in the name of the Lord; *Hosanna* in the *highest.*" Matt. xxi. 8, 9. When persons applied to the king for help, or redress of grievances, they used the word *hosanna, save now, save* we *beseech thee;* redress our grievances, and give us help from oppression. Thus did the words and actions of the people prove that they acknowledged Christ as their *King*, and looked to him for *deliverance. Hosanna in the highest* has reference to the feast of tabernacles, when, on the eighth day of the feast, they walked seven times round the altar singing the *great hosanna;* i. e. *assist with the greatest succor;* give us the most *speedy and powerful help against our enemies.*

HOSEA, the first of the *minor* prophets, so called from their *brevity* of prophecy. Hosea wrote about seven or eight hundred years before Christ, and the design of the divine inspiration through him was to reprove the Israelites for their heinous sins and idolatry, and to warn Judah against the practice of the same vices.

HOUR, the twenty-fourth part of a natural day. When the New Testament was written, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans. It commenced at six o'clock in the morning. Their nights were divided in the same way, commencing from six in the afternoon. Hour also signifies any fixed season or opportunity. Hence we read of the *hour* of temptation, of the *time* of Christ's second coming, &c., called *that day and hour.* Matt. xxiv. 36.

HOUSE signifies a place to dwell in. Matt. vii. 25. The inhabitants of a house or family. Matt. x. 13. The church of God. 1 Tim. iii. 15. The New Jerusalem. 2 Cor. v. 1.

The houses in Canaan were built in the form of a hollow square. The rooms open into the court in the centre, where some have fountains of water. The roof is flat, and an awning is often extended over the open space in the centre, to

exclude the sun. The man sick of the palsy was brought across the roofs of the neighboring houses, and lowered down before Christ. Luke v. 19. When the destruction of Jerusalem came, the disciples of Jesus were to escape from the roofs, if they should be there, without going down into the house. In our houses this could not be done; but there they could come down the stairs, and pass through the balconies which led round the inner courts, and so out into the street, through the covered gateway. Mark xiii. 15.

HUSKS, the sheath or cover of grain. Bochart and other learned men have thought that the *husks* mentioned in the parable of the prodigal son, are the pods of the *carob tree*, the *ceratonia siliqua* of Linneus, which grows plentifully in Syria. These pods were made use of to feed swine, and sometimes they were eaten by the poor people of Syria and Palestine. Luke xv. 16.

HYSSOP, an herb which, in the East, grows not only in gardens, but also wild. It rises to the height of two feet, growing in bunches, and putting out many stalks from a single root. It was well adapted to be used as a sprinkler, as it commonly was in the Jewish purifications. It has a fragrant smell, but is bitter and pungent to the taste. The soldier who gave our Saviour vinegar to drink, added *hyssop* to it, (John xix. 29,) or *gall*, as it is termed Matt. xxvii. 34.

I.

ICONIUM, a small fortified town, the capital of Lycaonia, a province in Asia Minor, northeast of Pamphylia. The visit of Paul to this place resulted in the conversion of multitudes. Acts xiv. 1—3.

IDOL, an image of any sort, made by men's hands; some kind of a bird, beast, reptile, or fanciful being, worshipped as the true God. 1 Cor. viii. 4; Rev. ix. 20.

IDOLATRY is either internal or external. Internal idolatry is an inordinate love of the riches, honors, and pleasures of this life. Eph. v. 5; Col. iii. 5; Phil. iii. 19. External idolatry is the paying homage to outward objects, either natural or artificial.

IDUMEA, a district on

the south of Palestine, deriving its name from Edom, (i. e. Esau,) who first settled it. It was the native country of Herod.

ILLYRICUM, a country of Europe, now called *Sclavonia*, or *Albania*. A church was planted here by Paul. Rom. xv. 19.

IMAGE, the likeness of any person or thing. Jesus Christ is called the image of the invisible God. Heb. i. 3; Col. i. 15. As he is the *image* of God, he cannot be God; for no being can be the *image* of himself! Adam was made in the *image* of God, which consisted in knowledge and holiness. Col. iii. 10. All men are made in his image, as well as Adam. James iii. 9; 1 Cor. xi. 7. This image is oftimes much marred and distorted, yet it will be brightened and renewed when men shall be healed and cleansed, and restored to themselves and to God.

IMMORTAL, that which is incorruptible, and in no way subject to decay, alteration, or death. Jesus Christ was once mortal, and died. When God raised him from the dead, he was made *immortal*, and cannot die any more. At the resurrection, all men will thus become *immortal*. Phil. xiii. 21; 1 Cor. xv. 53, 54.

IMMUTABLE, unchangeable, unalterable. It is applied to the promise of God to bless all mankind in Christ Jesus. Heb. vi. 18.

IMPUTE. This word in the New Testament usually has the sense of *counted* or *reckoned*. It is translated *counted* in Rom. iv. 3, 5; *reckoned*, ver. 4, 9, 10; and *imputed*, ver. 6, 8, 11, 22, 23, and 24. It implies, simply, the *pardon of sin*, and being *received into divine favor*, through *faith*, which is the *gift of God*, without any regard to our previous works of righteousness. David, in Psalm xxxii. 1, 2, gives us the true notion of this way of justification by *faith*, without the merit of *works*, where he says,—"Blessed are they whose *iniquities* are *forgiven*, and whose *sins* are *covered*," i. e. entirely *removed out of sight*, and thrown into *oblivion*. "Blessed is the man to whom the Lord will not *impute* sin." That is, they are happy who are redeemed from the further curse of the law, by having their *sins* freely *forgiven*, or taken away, through the mercy of God in Christ Jesus. 2 Cor. v. 19.

INCENSE, a fragrant gum, brought from Arabia and the East Indies. That burnt on the altar of incense, and before the ark, was a mixture of spices and gums. None but priests were permitted to burn it, or to make any like to it, under penalty of death. This incense was burnt twice a day on the golden altar. Where so many victims were daily slaughtered and sacrificed, some such perfume was necessary. It seemed also to be a beautiful emblem of prayer. Psa. cxli. 2; Rev. viii. 3, 4.

INCREASE, to grow, to advance. John iii. 30: "He (Christ) must *increase*, but I must *decrease*." "Of the *increase* of his government and peace there shall be no end." Isa. ix. 7.

INHERITANCE, patrimony, possession, estate. The heathen are given to Christ for his *inheritance*, and the uttermost parts of the earth for his *possession*. Psa. ii. 8.

INSPIRATION, breathing into anything; the infusing of knowledge into the mind by a superior power. Elihu says, "there is a spirit in man, and the *inspiration* of the Almighty giveth him understanding." Job xxxii 8. Paul says, in 2 Tim. iii. 16, "All Scripture (*is*) given by *inspiration* of God, is profitable for doctrine," &c.

It is remarkable that the five words, *given by inspiration of God*, have but one word answering to them in the original; and though a single word in the English might be framed to convey the original meaning, yet it would sound harsh, as being unusual. We might however say, "All Scripture is *God-breathed*," which is the same in sense as "given by inspiration of God." The Scriptures were inspired, or *the writers were breathed into by God*; and "holy men of old spake as they were *moved by the Holy Ghost*." 2 Pet. i. 21. The divine afflatus took such entire possession of the inspired penmen, that it was not they who wrote, further than as to the mere motion of the fingers, but God himself who wrote with their hands.

INTERCESSION, a pleading or asking in the behalf of another. Christ prays for us in heaven, by appearing in the presence of God for us. Rom. viii. 34. Paul exhorted his brethren to make "supplications, prayers, *intercessions*, and giving of thanks for *all men*, that they may

lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved, and come unto the knowledge of the truth." 1 Tim. i. 6.

ISAAC, the son of Abraham and Sarah. The origin of the name, which signifies *laughter*, is given in Gen. xvii. 17, xviii. 12, and xxi. 6.

ISAIAH was nearly contemporary with Hosea, Joel, Amos, and Micah. Tradition relates that he was one of the faithful who were *sawn asunder*, (Heb. xi. 37,) which must have taken place about 698 years before Christ, if true. In his prophecies he gives an entire view of the Gospel dispensation, from the birth and sufferings of Christ to the time when all shall know God.

ISRAEL, the common name of the Hebrew people and country. The name signifies "Prince with God," and was given to Jacob after his prevailing prayer at Peniel. Gen. xxxii.

ISSACHAR, the fifth son of Jacob and Leah. His posterity were a laborious people, and were patient to bear the burdens both of labor and war. Gen. xlix. 14, 15; Judg. v. 15; 1 Chron. vii. 1—5.

ITUREA, a province of Syria, on the confines of Judea. Philip was its tetrarch in the days of Christ. Luke iii. 1.

J.

JABBOK, a brook rising in the mountains southeast of Gilead, and entering the Jordan just after it leaves Lake Gennesareth. Deut. ii. 37.

JACINTH, the same as *hyacinth*; a precious stone of a red color mixed with yellow. Rev. xxi. 20.

JACOB was the second son of Isaac, and founder of the Jewish nation.

JAEL, the wife of Heber the Kenite. Jabin with his army being defeated by Deborah and Barak, Sisera, its commander, fled to Jael's tent, which was regarded as a place of security. She invited him in and concealed him, and then, at his request, stood at the door of the tent, to deny his being within, if any one inquired for him. He soon fell asleep, being

worn down by fatigue; and Jael then took a tent-pin and drove it through his temples into the ground. Yet, notwithstanding such an apparent horrid and brutal act, she was afterwards called *blessed above women*. Judg. v. 24—27. But we must believe that she acted as an instrument in the hands of God, in carrying forward his purpose, to deliver the house of Israel from their oppressors.

JAIRUS, an officer of the Jewish church, who, possessing faith in Jesus, went after him, and entreated that he would come to his house and restore a beloved daughter, who lay at the point of death. Mark v. 22.

JAMES the Great, or Elder, and JOHN the evangelist, sons of Zebedee and Salome, were originally fishers of Bethsaida in Galilee. They were called *Boanerges*, or "sons of thunder." Mark iii. 17. James was murdered by Herod. Acts xii. 2.

JAMES the Less, or younger, was the son of Cleophas, by Mary, the sister of the virgin Mary. He was put to death by order of Annas, the high priest. The General Epistle of James was written by this apostle.

JANNES and JAMBRES, the two magicians who undertook to perform the miracles of Moses before Pharaoh. 2 Tim. iii. 8.

JASON, a resident of Thessalonica, who received the apostles into his house, and befriended them at the risk of his property and life. Acts xvii. 5.

JASPER, a precious stone of various colors, the most valuable of which is the green, spotted with red or purple. The variety of colors in the jasper is very pleasing to the eye, and though bright, it helps instead of injuring the sight.

It is mentioned as the first foundation in the New Jerusalem. Rev. xxi. 19.

JEALOUSY. This word, in its common acceptation, denotes a suspicion of conjugal infidelity; yet in the Scriptures it is often used for anger, or indignation, as in Ps. lxxix. 5; 1 Cor. x. 22. When God is declared to be a *jealous God*, it is because of his dealings with the sinner, which cannot be represented to us by any other ideas than those usually employed among men to denote what they call anger, jealousy, rage, fury, repentance, grief, &c.

JEALOUS-OFFERING. According to a law of the

Jews, when a man was jealous of his wife, without any positive proof of her guilt, he was required to bring her to the priest, with an offering. A portion of the holy water was taken and presented to the woman to drink, she at the same time holding the offering in her hand. Before drinking the water, the most bitter curses were imprecated upon her; and if guilty, the water was to become the cause of terrible bodily diseases. Num. v.

JEDUTHAN, a master of the temple music. It is supposed that he was the author of several of the Psalms. See Ps. xxxix., lxii., lxxvii., &c.

JEHOSHAPHAT, or Josaphat, (Matt. i. 8,) was the son and successor of Asa, king of Judah. He was a pious ruler, and had a prosperous reign of twenty-five years. It is said of him, that the more his wealth and honors increased, the more *his heart was lifted up in the ways of the Lord.* 2 Chron. xvii. 5, 6.

JEPHTHAH, the tenth judge of Israel, who, it is supposed by some, sacrificed his daughter on account of a vow which he had made. Judges xi. 31. Some learned authors, and particularly Dr. Randolph, professor of divinity at Oxford, by a slight alteration of the original, infer that the offering was to be a clean animal, and not a *human sacrifice;* and that as Jephthah could not be lawfully sacrificed, she was consecrated to the peculiar worship of God. It is, to say the least, a question of doubt and dispute, whether or not she was put to death. Lowth, Parkhurst, and Hewlett, adopted Randolph's explanation, that Jephthah's vow included two things: first, a consecration to the peculiar service of God of some person; and secondly, the offering to him, as a burnt-sacrifice, some lawful animal. The above passage in Judges is thus rendered by Dr. Randolph: "*Whosoever* cometh out of the doors of my house, &c., shall be the Lord's; and I will offer (*to*) Him, (namely, the Lord,) a burnt-offering."

In Heb. xi. 32, Jephthah is placed among the worthies who were distinguished for their faith.

JEREMIAH, called Jeremy in the New Testament, was a prophet, who wrote the book bearing his name, and also the book of Lamentations.

JERICHO, a city of the Benjamites, nineteen

miles east of Jerusalem. The road to Jericho was through a rocky desert, infested with robbers. Luke x. 30. It is to this day the most dangerous road in Palestine.

JEROBOAM, the first king of Israel, one of the most wicked rulers that ever lived. He reigned twenty-two years. 1 Kings xi. 12, 15.

JEROBOAM II. was the thirteenth king of Israel. He was a wicked prince, and ruled over Israel forty-one years. 2 Kings xiv., xv.

JERUSALEM, the capital of Judea, called *Salem*, i. e. peace. Gen. xiv. 18. The name signifies, *they shall see peace*. It is about forty miles east of the Mediterranean, and twenty-five west of Jordan. It was famous for its beauty and pleasant situation. Ps. xlviii. 2. Its circumference is nearly three miles, and it is surrounded by a wall forty or fifty feet high.

Jerusalem was the city of the great King, and the seat of his worship, and symbols of his presence were fixed there. Every male Jew was commanded to go there three times a year to worship. It was the joy of the earth, the house of prayer for all nations. This privilege she enjoyed through a long series of years, till her rejection of the Messiah; and, as a fruit thereof, wrath came upon her to the uttermost. The Ottoman Turks are now its possessors, oppressing the Jews and Christians with great cruelty. Thousands of Christian and Jewish pilgrims annually resort hither. The Turk exacts money from them all, without mercy or justice. Its population is about twelve thousand.

There is a *spiritual* Jerusalem, of which the above is a type. Gal. iv. 26. This spiritual Jerusalem is free from all bondage and sin, and is the mother of us all. It was seen by the revelator coming down from God, out of heaven. Rev. xxi. 2, 10. It was a maxim of the Jews, that both the tabernacle, and the temple, and Jerusalem itself, came down from heaven. Their opinion was that God would renew the world, and build Jerusalem, and cause it to descend from heaven. They held that there is a spiritual temple, a spiritual tabernacle, and spiritual Jerusalem, and that none of these can be destroyed; and that the temple shall be builded of *jewels* and *pearls*.

By the *Jerusalem from above*, we are to understand the new and better dispensation of the gospel covenant, *the mother of us all*, to whom we all belong, and have become heirs, as Isaac was, of the promises which God made to our father Abraham. We are children, and heirs; "heirs of God, and joint-heirs with Christ." Rom. viii. 17.

JESUS, literally, a Saviour or Deliverer; one appointed to deliver from sin, trouble, and death. "Thou shalt call his name JESUS, for he shall save his people from their sins." Matt. i. 21. "Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." Acts v. 31. "We know that this is indeed the Christ, the *Saviour of the world*." John iv. 42.

JEZEBEL, the wife of Ahab, king of Israel, was the daughter of a Zidonian king, and she was noted for being a cunning, wicked, deceitful, and abandoned woman. She once resolved on the death of all the prophets of God. Obadiah rescued the lives of many of them, and supplied them with bread and water while they were concealed in caves. 1 Kings xviii. 3, 4, 13. She was guilty of supporting 400 idolatrous priests, while her husband maintained 450 more. 1 Kings xviii. 19. She finally met with an awful death, as was predicted of her by Elijah. 1 Kings xxi. 23; 2 Kings ix. 30—37.

JOANNA, the wife of Chusa, was the overseer of Herod's domestic affairs, the steward of his household. She was healed of an infirmity by Christ, and afterwards became a devoted follower of him. Luke viii. 3, and xxiv. 10.

JOB, a man of great piety, and one who suffered under peculiar trials. The book written by him is supposed to be the oldest now in existence. It is a lofty, sublime, magnificent, yet touching, historical poem.

JOHN THE BAPTIST was the harbinger and forerunner of Christ. He was born six months before Christ. He was predicted by Gabriel, Luke i. 5—15; Is. xl. 3; and by Malachi, Mal. iv. 5. He remained in obscurity till thirty years of age, when he began to preach, and baptized thousands who confessed their sins. He was put to death by Herod Antipas. Matt. xiv. 3—10.

JOHN THE EVANGELIST

was of a very mild and affectionate disposition. He was the Saviour's most beloved disciple. After suffering much for his religion, under the emperor Domitian, he was banished to Patmos, where he wrote the Revelation. When Nerva became emperor, he was recalled, and lived to write his Gospel and three Epistles. He died at Ephesus, at about the age of one hundred years.

JOHN, surnamed MARK, the companion of Paul and Barnabas. Acts xii. 12.

JONAH, or JONAS, was the son of Amittai, and was born at Gath-hepher. The only history we have of him is contained in connection with his prophecy.

JOPPA, a seaport of Palestine, about thirty-four miles northwest of Jerusalem.

JORDAN, a river of Canaan. Its ordinary depth is about 12 feet, though this is much increased at certain seasons. Its whole course is about 160 miles. Its waters are said to be peculiarly sweet and wholesome. In this river John baptized our Saviour and many others.

JOSHUA, the successor to Moses, as leader of Israel. Seven years of his reign were spent in the conquest of Canaan, which he afterwards enjoyed in peaceful possession.

JOT, a point; the least assignable quantity. Matt. v. 18.

JUBILEE, an extraordinary festival, held every seventh sabbatical year. It commenced on the day of atonement, and, during this year, all debts were cancelled, and every slave was liberated. The whole state of society was in some measure reorganized, by universal restitution. No family could therefore be doomed to perpetual poverty. For a particular account of the year of Jubilee, read the twenty-fifth chapter of Leviticus.

JUDAS ISCARIOT was one of our Lord's chosen disciples. After witnessing the condemnation of Jesus, (Matt. xxvii. 3,) he repented, and gave up the money which was the price of his betrayal of the Saviour. The account in Matthew says that he "went and hanged himself." Peter says that, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Acts i. 18. The probability is, that there was a cliff or precipice near where he was at the time, and being overcome with shame and

grief, he fell headlong, unconsciously, as it were, over the brink of the cliff, and being caught upon a tree, or crag of rock, his body was broken by the fall, and *his bowels gushed out*. He thus literally became *hanged*, or "hanged himself" by the fall. In corroboration of this view of the subject, we find that the American missionaries, Messrs. Fish and King, in 1823 visited the place designated as the *potter's field*, and state, "that in the vicinity of the field are trees near the brink of *huge cliffs*," &c. And in the Rev. H. Malcom's account of Hinnom, he says it is a ravine, "closed in on one side by the steep side of Mount Zion, and on the other by *a line of cliffs* less elevated. *From some point in these cliffs, tradition relates that Judas sought his desperate end.*" Now if it be strictly true, (and there is no reason for doubt,) that Judas fell *headlong*, as the account reads in Acts, it is perfectly reasonable to believe that he fell over the brink of some one of these cliffs, and was burst asunder by the fall. But, be as it will, he certainly *repented* that he had betrayed Jesus. He confessed his guilt, asserted the innocence of Christ, and returned the money he had received of the chief priests. "I contend," says Dr. Clarke, "that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him as a malefactor, having at the same time the most indubitable evidence of his *innocence*, were *worse* men than Judas Iscariot; and that if mercy was extended to those, the wretched penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas, in the sacred text." (See his notes at the end of Acts i.)

JUDEA, or JEWRY, the whole of Canaan, which was never so called till after the captivity. It was formerly divided into *Galilee*, *Samaria*, and *Judea*, being the original portions of the tribes of Judah, Benjamin, Dan, and Simeon.

JUDGMENT, strict equity, or doing right to all. Gen. xviii. 25. It signifies the power of governing and judging the world, which God has committed to Christ. John v. 22. Hence, Zion is to be redeemed with *judgment*. Is. i. 27. He shall bring forth *judgment* to the Gentiles, nor shall

he fail or be discouraged till he has set *judgment* in the *earth*. Is. xlii. 1, 4. He shall send forth *judgment* unto victory, (Matt. xii. 20,) and then will *judgment* run down as waters, and righteousness as a mighty stream. Amos v. 24. The saints will sing of *mercy* and of *judgment*, (Ps. ci. 1,) for when his *judgments are in the earth, the world will learn righteousness*. Is. xxvi. 9.

THE DAY OF JUDGMENT signifies the *gospel day*, or *dispensation*, in which God, through Christ, will rule, govern, or *judge* the world in righteousness. Acts xvii. 30, 31. Therefore says the Psalmist, "Let the heavens *rejoice*, and let the earth be *glad;* let the sea roar, and the fulness thereof; the world, and they that dwell therein; let all the trees of the wood rejoice before the Lord; for he cometh to *judge* the *earth:* he shall *judge* the *world* with righteousness, and the people with his *truth*." Ps. xcvi. and xcviii.

THE DAY OF JUDGMENT, mentioned in Matt. x. 15, Mark vi. 11, and Luke x. 12, signifies, says Dr. Clarke, "not the day of *general* judgment, but a day in which God should send *punishment* on that *particular city*, or *that person*, for their crimes: so the *day of judgment* of Sodom and Gomorrah was the *time* in which they were destroyed by fire and brimstone out of heaven."

THE JUDGMENT-SEAT OF CHRIST, (Rom. xiv. 10,) has allusion to the *judgment-seat* among the Jews. Their courts were usually held in the open air, and the place was paved with stones of various colors. The judgment-seat was considerably elevated in the court, and the governor went up to it by steps, and it is thought that these steps were what was called the *pavement;* (John xix. 13;) the word *Gabbatha*, in this passage, signifying *the seat of judgment; the chair of justice; the raised* or *elevated* place. (See Matt. xxvii. 19; Acts xviii. 12, 16, 17, and xxv. 6.) As these earthly rulers had a judgment-seat, at which people's bodies were brought to trial or account, so Christ, having a spiritual kingdom, and subjects or minds to be controlled and governed, must needs also have a *spiritual judgment-seat*. "For judgment," said he, "I am come into the world;" (John ix. 39;) and Paul told the Romans that God

should judge the secrets of men by Jesus Christ, according to the Gospel. Chap. ii. 16. Our Saviour says of himself, (John xii. 48,) "he that rejecteth me hath one that judgeth him: the WORD *that I have spoken*, the same shall judge him," &c. Hence the apostle says to the Hebrews, (chap. iv. 12,) "The *word of God* is quick and powerful, and sharper than any two-edged sword," &c., "and is a discerner of the thoughts and intents of the heart." It enters into the soul and spirit; nay, to our very thoughts; and *sits as judge* of the most secret intentions of the heart. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Verse 13. "So then every one of us shall give an account of himself to God." Rom. xiv. 12. Dr. Clarke, in his note on Rom. xi. 32, says that "both Jews and Gentiles are represented as *having been accused of their transgressions; tried at God's bar;* found guilty on being tried, &c., &c.; by which it is manifest that this *bar of God* must have been somewhere in the earth." (See Rom. ii. 14, 15.)

JUPITER, the principal deity of the heathen. They believed that he had the government of heaven and earth, and that under him Neptune ruled the sea, and Pluto was king of hell. The demeanor of Paul and Barnabas led the citizens of Lystra to believe that Jupiter and Mercury had visited them. Acts xiv. 3—13.

JUSTIFICATION, the acquittal or deliverance of the sinner from the guilt of sin, by pardon, through the righteousness of Christ. Rom. iii. 24; v. 9. "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto *justification* of life." Verse 18. Christ "was delivered for our offences, and was raised again for our justification." Rom. iv. 25. A man cannot be said to be *justified* until his *sins* are *forgiven, taken away*, or *blotted out*. Acts iii. 19; 1 Cor. vi. 11.

K.

KADESH, a place on the south of the land of Ca-

naan, twenty-four miles south of Hebron. It was anciently called ENMICHPAT, or *Well of Judgment*, because there the Canaanites judged their people near to a well. Gen. xiv. 7.

KEDAR, a son of Ishmael, and father of the Kedarenes, who resided about the south parts of the Arabian desert, ordinarily in tents, and whose glory and wealth consisted in their flocks and herds. Song i. 5; Is. xlii. 11.

KEY, an index, or explanation, by which useful information is obtained. The scribes and Pharisees kept the people in ignorance by taking from them the key of knowledge. Luke xi. 52. They shut up the kingdom of heaven against men; neither entering themselves, nor suffering those who were desirous of entering, to go in. Matt. xxiii. 13. They prevented the people from acquiring heavenly knowledge, by their occupying the place of those whose office is to *expound* the prophecies relating to the true Messiah. In Rev. i. 18, and iii. 7, this word has reference to the great authority given Christ over death and hell. The authority of Peter to tell what was binding on people, and what was not binding, is called the *keys* of the kingdom of heaven. Matt. xvi. 19. Everything in the law of Moses which was binding on all nations, the apostles were commanded to make known, and all in that law which men were loosed from, they were also to declare.

KINDRED, relation by birth; affinity; relatives. All mankind are represented as the children of one common Father. Mal. ii. 10. They are one family, and are all the sons and daughters of God Almighty. Eph. iii. 15; Acts xvii. 28. And what should be to all the most consoling reflection, is the promise that in Christ shall all the families and *kindreds* of the earth be blessed." Gen. xii. 3; Acts iii. 25.

KING, the chief ruler in a kingdom. The kings mentioned in early Scripture were very petty princes, whose power often extended no farther than a single city. But of the King of kings, it is said, that he shall have dominion from sea to sea, and from the river unto the ends of the earth." Ps. lxxii. 8. This King has been on his throne about 1800 years, and is giving peace to millions, and will

ere long be King over all the earth. He will continue to reign till all shall bow to his peaceful sceptre, and "crown him Lord of all." "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *All in All!*"

KINGDOM, the dominion of a king, reign, or government. The kingdom of God is the government among men set up by his Son Jesus Christ, and consists in righteousness, peace, and joy in the Holy Ghost. Rom. xiv. 17. It is called the *kingdom of God*, because it originated in him; and it is called the *kingdom of Christ*, because he is head or King in it under the Father, who gave him all authority, and made him King of kings and Lord of lords.

This kingdom was prophesied of by Daniel, (ii. 35,) under the similitude of a *stone* that became a great mountain, and *filled the whole earth!* It was also compared to a grain of mustard-seed, which became a tree, so that the birds could lodge in its branches. Matt. xiii. 31, 32. It was also said to be "like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Verse 33.

KNEE, the part of the body so called. Persons weak in faith, or worn down with sickness and fatigue, are said to have feeble knees. Is xxxv. 3; Heb. xii. 12.

To bow the knee, is to manifest subjection to a superior; to acknowledge his right to rule, and our obligations to obey. Thus it is said, (Phil. ii. 10, 11,) "that at the name of Jesus every knee shall bow, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

KNOWLEDGE, signifies understanding, or an acquaintance with any person, place, or thing. There is a kind of knowledge which makes men learned, without knowing the truth as it is in Jesus. Such are said to be ever learning, yet never able to come unto a knowledge of the truth. 2 Tim. iii. 7. They may pass for learned men, skilled in divinity, called doctors, &c., men of great reading, who spend all their days in vindicating doctrines not named in the Scriptures. Yet, amid this lamentable state of things,

we are not to be discouraged; for we have the glorious assurance that *all shall yet know the Lord, even from the least unto the greatest.* Jer. xxxi. 34; Heb. viii. 11. The Father hath given the Son to have power over all flesh, that he should give eternal life unto all. "And *this is life eternal*, that they might KNOW THEE, *the only true God, and Jesus Christ, whom thou hast sent.*" John xvii. 2, 3.

KORAH was the great-grandson of Levi. On account of his jealousy against Moses and Aaron, he formed a conspiracy with Dathan and others to put them down. They went to Moses and told him of their charges against him, and that they could not respect his authority any longer. But Moses instituted a test or ordeal for them, to decide whether they were sincere or not; and the sequel of their history shows conclusively the folly of their scheme to supplant those who were chosen of God. Num. xvi. 2—35.

L.

LAMB, the young of sheep. Our Saviour, on account of the mildness of his disposition, and because he is the sacrifice to God, through whose blood we have redemption and forgiveness of sins, is called the Lamb of God, which taketh away the sin of the world. John i. 29.

LAMP. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of pieces of old linen passed through a mould or tube of copper. A pitcher was carried, with a narrow neck and stopper, full of oil, of which they poured from time to time on the linen. This explains the declaration of Christ, that he will not "quench the smoking flax;" (Matt. xii. 20;) and shows why the foolish virgins needed "oil in their vessels." Matt. xxv. 4.

LANGUAGE was originally given to man by his Creator. It is generally thought that the Hebrew was the first ever spoken. Before the building of Babel, all the people on earth were of one language. Gen. xi. 1. At the day of Pentecost, the apostles preached to the people in every dialect; and the time will come when all will again speak one language. Zeph. iii. 9.

LAODICEA, a city of Phrygia, near Colosse, and about forty-two miles south of Ephesus. A christian church was early planted here. Rev. i. 11. At present, Laodicea is not only unchurched, but is a mere desert, with some ruins, scarce sufficient to mark that such a city ever existed.

LAST DAY. This phrase occurs four times in John vi., verses 39, 40, 44, 54, and has reference to the resurrection at the end of time. Martha, in speaking with our Lord concerning the death of Lazarus, her brother, "saith unto him, I know that he shall rise again in the resurrection at the *last day*." John xii. 24.

The LAST DAYS, mentioned in 2 Tim. iii. 1, signify the concluding period of the Jewish church, and also may have reference to the days of the Messiah.

The phrase LATTER TIMES, occurs in 1 Tim. iv. 1; upon which Dr. Clarke observes, that it "does not necessarily imply the last ages of the world; but any times consequent to those in which the church then lived." See 2 Pet. iii. 3; 1 John ii. 18; Jude 8.

LAW, the will of a superior, or a rule of life. In the New Testament it signifies, (1.) The manifestation from God which is made to and in men in general. Rom. i. 18—20. This law the Gentiles had, who never received the law of Moses. While they were without that, they were a law to themselves, their consciences bearing witness, and their thoughts accusing or excusing them. Rom. ii. 14, 15. (2.) The precepts of God in regard to the Jews, which were divided into *moral*, or those binding on all men; *ceremonial*, or those which prescribed the Jewish ritual; and *civil*, or those which related to the government of the Jews as a nation. (3.) The decalogue, or ten commandments. Ex. xx; Rom. vii. 7. (4.) The Gospel of Christ, called the law of the spirit of life in Christ Jesus, (Rom. viii. 2,) and the perfect law of liberty. James i. 25. This law includes all the righteousness manifested to those who were a law to themselves, and all the righteousness required in the law of Moses, and all required of men in every state and condition they are or can be in.

LAWYER, one who explained the law of Moses

to the people, who could not read it themselves. They were of the sect of Pharisees, who "rejected the counsel of God against their own consciences." Luke vii. 30. They greatly oppressed the people, by insisting on the observance of vain traditions. Luke xi. 46. One of them, named *Zenas*, was converted to God, and became a preacher of the law of liberty, instead of the law which led to bondage. Titus iii. 13.

LAZARUS, the brother of Martha, whom Jesus raised from the dead. John xi. 12. It is also the name of a *character*, described by the Saviour, in his parable of the rich and poor man. Luke xvi.

LEAH, the wife of Jacob, and eldest daughter of Laban. Jacob served her father seven years that he might have Rachel, Leah's sister for his wife; but at the end of that time Leah was imposed upon him instead of Rachel. Gen. xxix. 16.

LEAVEN, a mixture used to make bread light by fermentation. To this are compared the doctrines of the Gospel. Matt. xiii. 33. Much pains has been taken to stay the progress of Gospel salvation in the world, but it is still operating, and will continue to operate, until the whole lump is leavened. Luke xiii. 21. Our Saviour exhorted his disciples to beware of the *leaven* or doctrines of the Pharisees. Among these, that of endless punishment stood quite conspicuous. Dr. Clarke says, that "the notoriously wicked they consigned, on their death immediately to hell, without the hope of future redemption." This *leaven* of the Pharisees is still operating on the minds of men, and should be carefully shunned by all who would cherish the more benevolent spirit of Christ.

LEBANON, a celebrated range of mountains in the north of Canaan. At the top grow lofty cedars, and at the base creeping vines. The highest summits, being about 12,000 feet above the level of the sea, are always covered with snow, from which, in summer, descend sweet and refreshing rivulets on every side. The principal range extends, in a crescent form, from Cilicia to Esdraelon, a distance of 150 miles. A point of this mountain next the Holy Land is called *Hermon*. Another point to the east-

ward is *Mount Gilead*, where Laban overtook Jacob. Gen. xxxi. 25.

LEES, dregs. Lees of old wine were so highly valued in ancient times, as not to be sold with the liquor, unless it were expressly agreed upon. When new wine was put into a cask with the old lees, it looked muddy for a while, but soon became clear, the impurities being all carried to the bottom. Hence "*wine on the lees*" is noted as excellent. Isa. xxv. 6.

LEGION, a body of soldiers in the Roman army, consisting of ten cohorts, or 6000 men, though the number appears to have varied at different periods of time. The word is often used for an indefinite multitude, as in Mark v. 9, and Luke viii. 30.

LENTILES, a species of pulse, similar in appearance to the common pea, and being dressed like beans, or stewed in oil with garlic, formed the *red pottage*. Gen. xxv. 29, 30.

LEPROSY, a loathsome disease, that covers the whole body with a kind of white scurf or scale. The bodies of the leprous were sometimes so covered as to give them the appearance of snow. Ex. iv. 6; Num. xii. 10; 2 Kings v. 27. This distemper was highly contagious, infecting garments and houses, and was deemed incurable by any human means. Its various symptoms were a striking emblem of sin, whom God alone is able to remove. For a particular description of the eastern leprosy, see Lev. chap. xiii. and xiv. The disease is not often met with in cold countries, but is found among the Arabs, and people of the East.

LETTER. 1. An epistle sent to a distant person or friend. 2. Characters or marks by which we read. 3. The law of Moses, so called, because it was without the *spirit of life*, and was to be obeyed outwardly, just as it was expressed by the letters in which it was written. 2 Cor. iii. 6; Rom. viii. 2, 3. The law was a *spirit of death*, by which those who were under it were bowed down, because of their sins, to condemnation and death. The law could not pardon nor sanctify; but the Gospel of the grace of Christ, which is also a law or rule of life, affords that sovereign energy by which guilt is taken away, the power of sin broken, and its polluting influence removed

from the heart. Heb. vii. 19.

LEVIATHAN, a monster of the sea, as the behemoth was the monster of the land. The description of the leviathan answers most nearly to the *crocodile;* and the animal is figuratively mentioned as an emblem of strength and destructiveness. Ps. lxxiv. 14; Isa. xxvii. 1.

LEVITE, one of the tribe of Levi; an inferior minister in the Jewish temple. By this title he is distinguished from the priest, who, though of the race of Levi, yet was descended from Aaron, whose posterity were employed in the higher offices.

LEVITICUS, a book of the Old Testament, so called chiefly for its containing the various laws of the Hebrews, and particularly the sacrifices, the charge of which was committed to the *Levites*.

LIBERTINES, were such Jews as were free citizens of Rome, but whether called *libertines* from some circumstance in their history and civil relations, or from the town or province which they inhabited, is uncertain. They had a place of worship at Jerusalem. Some of them disputed with Stephen, and being overcome by his arguments, they employed others to raise false witnesses against him, in consequence of which he was put to death. Acts vi. 9.

LIBYA, a large tract of country in Africa, bordering on Egypt. Acts ii. 10. It was famous for its armed chariots and horses. 2 Chron. xvi. 8.

LIFE, is, 1. Natural, such as is common to every living creature. It is a gift of God to all living. Acts xvii. 25, 28. 2. The divine principle which reigns in the hearts of all the followers of Christ. This is also a free gift from God, through his Son Jesus. 1 John v. 11, 12.

To *find life*, (Matt. x. 39, and xvi. 25,) signifies an attempt to promote our *temporal interest*, at the expense of casting off all care about our *spiritual concerns*. The apostle Paul says, (Rom. viii. 6,) "To be *carnally* minded *is* DEATH; but to be *spiritually* minded *is* LIFE and *peace*." And our Saviour specially exhorts his disciples to beware of *covetousness*, "for," says he, "a man's *life* consisteth not in the abundance of things which he possesseth."

By endeavoring to gain anything at the sacrifice of

our consciences, we shall certainly be losers in the end. *He that findeth his life, shall lose it*, was *literally* fulfilled in the case of Archbishop *Cranmer*. He confessed Christ against the pleasure of the Pope, his eldest son. He was ordered to be burnt; to *save his life*, he recanted, and was, notwithstanding, *burnt*.

LIGHT. That brightness which is everywhere diffused by the rays of the sun, and is the medium of vision.

Light is an emblem often used in the language of Scripture. Christ is often called a light, and God is said to dwell in light, which none can approach; and he is said to be *light*, "and in him is no darkness at all." 1 John i. 5. The holy lives of Christians are also represented by *light*. Matt. v. 14.

LINEN, a cloth made of flax, and much used in ancient as well as in modern times. Fine white linen is, in Scripture, the emblem of moral purity and innocence. Rev. xxv. 6.

LINES. Psa. xvi. 6. This expression refers to the mode of measuring land with a cord or line. The measuring reed, (Eze. xlii. 16,) is supposed to have been from ten to eleven feet; and the *measuring line*, (Zech. ii. 1,) a hundred and forty-six feet.

LIPS. This word has various significations in the Scriptures:

Unclean Lips, (Isa. vi. 5,) are lips polluted by sinful words.

Calves of our Lips, (Hos. xiv. 2,) is a figurative expression, signifying the fruits of our lips, or our offerings of praise to God. Calves were used in sacrifices, and the prophet exhorts that men now turn to God with praises and thanksgivings, as the offering of their lips, instead of the animal sacrifice. Heb. xiii. 15.

Burning Lips, (Prov. xxvi. 23;) lips through which malice, envy, and other malignant passions are continually passing. Acts ix. 1.

Covering the Lip, (Eze. xxiv. 22,) or chin, with the outer garment, was a token of mourning.

LOCUST, a species of grasshopper, growing from three to six inches in length, and remarkable for numbers and voraciousness, and hence one of the greatest scourges of the eastern countries. They often lay waste whole countries by devouring every green

thing; and what they do not eat is killed if they touch it. When they rise in the air they appear like a cloud, and darken the sun at noonday, spreading themselves two or three miles in extent. In many parts, the people use them for food, frying them in oil and butter. John the Baptist made use of them for meat in the wilderness. Matt. iii. 4.

In Rev. ix. 2—11, we have a description of certain people, supposed to be the antichristian clergy, who are as destructive to men as locusts are to the fruits of the earth. The dark doctrines and smoke they have always been in, and which has darkened the Sun of Righteousness, proves them to be the locusts here mentioned. They have slain the innocent whenever it was in their power. Some have been stupified with their deadly sting, and others they have tormented in every possible way, bringing desolation and distress on the world. As emblematic of their spirit and nature, they had a king over them called *Abaddon*, literally, a *destroyer*.

LOINS, the lower region of the back. The dress of the Orientals being long loose robes, it was necessary when they were travelling or working to gird up their garments, and fasten them about the loins with a girdle. Hence, to *gird up the loins* became a significant expression, denoting readiness for service, activity, and watchfulness; and to *loose the girdle* was to give way to repose and indolence. Acts xii. 8; 1 Pet. i. 13; Isa. v. 27.

LOOKING-GLASS. Job xxxvii. 18. This was a plate of metal, polished so finely as to produce a perfect reflection of objects. (See Mirror.)

LORD. This word signifies one who rules or has the command. In the first chapter of Genesis, the word God only is used, as applied to the Creator. In the second chapter, he is called Lord God, or the being who governed what he had created. Jesus Christ called his Father Lord of heaven and earth, or Governor of the whole. Matt. xi. 25. Jesus Christ is called Lord for two reasons: 1. On account of the authority which the Father gave him, when he gave him a name above every name, and made him Lord of all. Acts x. 36. 2. Because the word in the Saxon language originally meant

one who gave bread to the poor. In the early ages, great men kept extraordinary houses, and fed all the poor, for which reason they were called *givers of bread*. This accounts for the sentence, (John vi. 34,) "*Lord, evermore give us this bread.*" Jesus is Lord—*giver of bread*—and is himself the bread of God which giveth life unto the world. Verse 33. Men who usurp authority over others, contrary to the commands of Christ, are called lords temporal and lords spiritual. But though there be gods many and lords many, yet to us there is but one God, the Father, and one Lord, Jesus Christ. 1 Cor. viii. 5, 6.

LORD'S-DAY, or the Christian's Sabbath, was distinguished by this name from the *Sunday* of the Pagans, (the day on which they worshipped the *sun*,) and the *Sabbath* of the Jews. The early christian writers generally made this distinction; and the christian emperors used the term Lord's-day, or Sunday, according to the persons they addressed, whether Pagans or Christians.

LOT, the son of Haran, and nephew of Abraham.

LOTS, things cast or drawn in order to determine a point in debate. The decision by lot was often resorted to in former times, but always with the strictest reference or appeal to the divine interposition. Acts i. 26; 1 Sam. xiv. 41, 42; Lev. xvi. 8; Matt. xxvii. 35.

LOVE. This term signifies one of the constituent principles of our nature; and in the perfect exercise of it is comprehended our whole duty to God and to our fellow-creatures. "God is love," (1 John iv. 16;) and the highest and most glorious display he has made to us of his adorable character, is the gift of his Son Jesus, for the light and life of a lost and sinful world. John iii. 16.

LUCIFER. This word, which signifies a *lightgiver*, occurs but once in the Bible, and is then applied to the king of Babylon, to indicate his glory, as that of a morning star, or, figuratively, a *son of the morning*.

LUKE was a native of Antioch in Syria, and a physician. He wrote the gospel bearing his name, and likewise the book of Acts. He travelled with Paul to Rome, and preached to the barbarous nations; and it is said that the priests in Greece hanged him on an olive tree.

LUNATIC. It was formerly supposed that the changes of *Luna—the moon*—had an influence upon certain diseases of the mind; and persons affected with those diseases were therefore called *lunatics*. Hence, too, distracted persons, who are sane at intervals, are still called lunatics, though the idea of their being under the influence of the moon is generally considered as irrational.

LUST, an inordinate desire for that which is contrary to God, the good of others, and our own benefit. The mortification of lusts is a prominent part of our duty. Rom. viii. 13; 1 Cor. ix. 27. When it is said "the *spirit* lusteth against the flesh," it means that the spirit excites desires which are contrary to fleshly or carnal appetites. This conflict of desires constitutes part of the christian warfare. Gal. v. 17.

LYCAONIA, a province of Lesser Asia, where christian churches were once planted by Paul and Barnabas, which continued of some note till the country was overrun by the Saracens. Acts xiv. 6—18.

LYDDA, a large village or city, not far from Joppa, (Acts ix. 38,) famous for its schools of learned Jews. Here Peter healed Eneas of the palsy, that had eight years confined him to his bed, which was blessed to the turning of many to the christian faith. Acts ix. 32.

LYDIA, (Acts xvi. 14, 15,) a woman of Thyatira, who dwelt in Philippi, in Macedonia, and was converted under Paul. She opened her house to entertain the apostles, constraining them to partake of her hospitality. May many such be found at the present day, to administer to the wants and comfort of the way-worn messengers of truth, who bring to the people *glad tidings of good things*.

LYSTRA, a city of Lycaonia, where Timothy was circumcised, and where Paul healed a man who had been lame from his birth. Acts xiv. 6—13; xvi. 1.

M.

MACEDONIA, an extensive district north of Greece, celebrated in the days of Philip and Alexander the Great. Among its chief cities were Philippi

and Thessalonica. A vision directed Paul to preach the Gospel in this country, which he did with great success. Christianity has never been wholly extirpated from Macedonia, though the Turks have long been its cruel masters and persecutors.

MAGDALA, a city or territory on the margin of Lake Genesareth. Matt. xv. 39. Mary Magdalene derived her name from having lived here.

MAGICIANS, interpreters of dreams, hieroglyphics, &c. It sometimes denotes enchanters or necromancers.

To consult magicians was forbidden by the Mosaic law, under the penalty of death. Lev. xix. 31; xx. 6. (See Wise Men.)

MALACHI, the last of the prophets of the Old Testament. He lived about four hundred years before Christ, and his prophecy contains the most glowing representations of the Messiah's advent.

MAMMON is a Syriac word, signifying riches, particularly such as are gained by unrighteous measures. No man can "serve God and mammon;" i. e., no one can serve God acceptably while his greatest aim is to hoard up the mammon of unrighteousness as though it were the "one thing needful." Matt. vi. 24.

MANDRAKE, a plant common in the East, bearing fruit resembling a small red apple, and cultivated mostly for its fragrance. Sol. Song vii. 13.

MANEH, a Hebrew weight of sixty shekels. Eze. xlv. 12.

MANNA, the food which God gave the children of Israel in the wilderness, called *the bread rained from heaven*, (Ex. xvi. 4,) the *corn of heaven*, and *angels' food*. Ps. lxxviii. 24, 25. Its appearance was like coriander seed, or the finest hailstones, and possessed very nourishing virtues. It was ground in mills, or beaten in a mortar, then placed in pans in the shape of cakes or wafers, and baked. In gathering it, each person was permitted to take what was necessary for his own use, not exceeding an omer, or about three quarts, for each member of the family. It fell on six days of every week, and in such prodigious quantities as to sustain about three millions of people. It fell in double quantities on the sixth day, that there might be enough for the seventh. It remained fresh all the seventh day,

but at any other time it bred worms if kept over night. It was constantly supplied for forty years, and ceased when the Hebrews entered the land of promise.

To commemorate this long-continued miracle, Moses was instructed to provide a golden pot, (Ex. xvi. 33; Heb. ix. 4,) and that an omer of the manna should be put up for preservation, and placed in or near the ark, that succeeding generations might see the very substance on which their fathers were fed in their long and perilous journeyings from Egypt to Canaan.

The manna now sold for medicine is a different substance from the food of the Hebrews, being collected from the *tamarisk* tree in Arabia.

The phrase *hidden manna*, (Rev. ii. 17,) figuratively describes the blessings and comforts which flow from Christ, or the doctrines he promulgated. "Your fathers," said he, "did eat *manna* in the wilderness, and are *dead*." But of this "*bread* which cometh down from heaven, a man may eat thereof and never die. The bread that I give is my flesh, which I will give for the *life* of the *world*." John vi. 49—51. The *pot of manna* was supposed to have been *hidden* by king Josiah, with the other appendages of the altar, when Jerusalem was taken by the Chaldeans; and the Jews expected that they would all be restored when the Messiah should appear, who is the ark, the oil, the rod, the testimony, and the *manna*.

MARAH, a place on the line of march of the Israelites, at which bitter water was made palatable by casting a tree into it, which God designated to Moses.

The word *Marah*, signifying *bitterness*, was adopted by Naomi, as applicable to herself in reference to her many sorrows. Ruth i. 20.

MARANATHA, a Syriac word, meaning "Our Lord cometh." Joined with *anathema*, (1 Cor. xvi. 22,) it signifies, "Let him be accursed and devoted to destruction, at the coming of the Lord." Dr. Clarke thinks the apostle refers to the last passage in the Old Testament: "*Lest I come and smite the land with a curse.*" "Does he not intimate that the Lord was coming to smite the *Jewish land* with that curse? which took place a very few years after, and continues on that gainsaying and rebellious people

to the present day. What the apostle has said was *prophetic*, and *indicative* of what was about to happen to that people. God was then *coming* to inflict punishment upon them. He came, and they were broken and dispersed."—*Clarke's notes.*

MARK. The individual who bears this name, and who is the author of the second book of the New Testament, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem. She was an early believer, and the disciples used to meet at her house. Peter, having been delivered from prison by an angel, came to the house of Mary, mother of John whose surname was Mark, where many were gathered together, praying. Acts xii. 12. From this it appears that Peter was intimate in the family, and Mark, it is supposed, was converted by Peter to the christian faith. His Gospel contains the substance of the discourses and conversations of our Saviour, and as Mark was the companion of Peter for several years, it is thought that he obtained the substance of his book from the lips of Peter. Some of the primitive fathers believed that Peter was the author of Mark's Gospel, so called, and that this apostle, through modesty, would not put his name to the work, but dictated the whole account, and Mark wrote it down from his mouth. Others believed it to be an abridgment of Matthew's Gospel, and partly of Luke's; but these are mere conjectures, which have appeared to have very little foundation. It is supposed that Mark wrote his Gospel at Rome, A. D. 64, and that he died at Alexandria in Egypt, in the eighth year of the reign of Nero.

MARKET, the place for selling provisions, which, anciently, was an open area near some public buildings, as temples, courts of justice, &c. Laws were promulgated here, questions of public interest were discussed, and judicial investigations made. Hence we read of Paul's disputing in the market, (Acts xvii. 17,) and being led to the market to be accused. Chap. xvi. 19. Being the resort of all classes, learned and unlearned, the Pharisees also resorted hither to be saluted by others. Mark xii. 38. Laborers seeking em-

ployment likewise collected in the market-places, and we find our Saviour alluding to this custom in one of his parables. Matt. xx. 3.

MARRIAGE is a contract between a man and a woman, by which they engage to live together in mutual love and friendship until separated by death. It also signifies the sacred and mystical union between Christ and his church. Eph. v. 20—32.

MARS-HILL. See Areopagus.

MARY. 1. The mother of our Lord. Luke i. 27, 36. She was the daughter of Eli, or Joachim, of the family of David, and cousin to Elizabeth, the mother of John the Baptist

2. The wife of Cleophas, and mother of James, Jude, Joses, Simeon, and Salome. It is thought that Cleophas, and Joseph, the husband of the virgin Mary, were brothers, which would make these Mary's sisters, and, according to the custom of the Jews, her children would be called brothers or brethren of our Lord. Matt. xiii. 55; xxvi. 56; Mark vi. 3; Luke xxiv. 10; John xix. 25. She was present at our Lord's crucifixion and burial, and was among those who went to embalm him. Mark xvi. 1—10. To her and others the news of his resurrection was announced, (Luke xxiv. 6,) and on her way to the disciples with the intelligence, she met her risen Lord and worshipped him. Matt. xxviii. 9.

3. The mother of John Mark, a godly woman, residing at Jerusalem, at whose house the disciples were convened the night Peter was miraculously rescued from prison. Acts xii. 12.

4. The sister of Lazarus, and a devoted friend and disciple of Christ. John xii. 1; Luke x. 41, 42.

5. *Mary Magdalene*, or *Mary of Magdala*. Having been cured of a demoniacal possession by our Saviour, she became his follower, (Luke viii. 2, 3,) and continued her attachment to him and his cause to the very last. She was the first who went to the sepulchre after the resurrection, and was the first to whom the risen Redeemer appeared. Mark xvi. 9; John xx. 11—18.

MASCHIL, a title to several psalms, and supposed to signify a song of instruction.

MASTER, a teacher, ruler, or both. It is a term applied to Christ, who is to

be learnt of, and obeyed, without regard to any other whatever. Matt. xxiii. 8. It is also applied to a ruler of the Jews, (John iii. 10,) and to such as have servants. Eph. vi. 5.

MATTHEW, called also *Levi*, (Mark ii. 14,) was a native of Galilee, and a tax-gatherer by profession, He wrote his Gospel about five years after Christ's ascension.

MATTHIAS, (Acts i. 23,) was a disciple of Christ, and a constant attendant on his ministry, from its commencement until his ascension. He was appointed to fill the place of Judas Iscariot, after the apostasy of this unfortunate man.

MAZZAROTH. Job xxxviii. 32. *Canst thou bring forth Mazzaroth in his season?* was one of the questions by which God reproved the weakness and presumption of his servant Job. It was the Chaldee name for the signs of the Zodiac, each of which is brought forth in its season by the wisdom and power of God. *Mazzaroth* was one of those constellations in the Zodiac.

MEALS, MEAL-TIME. Ruth ii. 14. The meals of the Orientals, may be compared to our dinner and supper. Luke xiv. 12. What is here called *dinner*, might as well be called *breakfast*, being a light meal taken at an early hour. The principal meal of the day is the supper, which, among the Romans, took place about three o'clock; and in the East, as among the Persians at the present day, about six or seven in the evening, in order to avoid the heat of the afternoon. Mark vi. 21; Luke xiv. 16, 24; John xii. 2. As they took the food with their hands, it was a custom always to wash them previous to eating; a custom which still prevails in the East.

The Pharisees had exalted this into a religious duty, and affected to be greatly scandalized at its omission by our Lord's disciples. Matt. xv. 2, 20; Luke xi. 38.

In Samuel's time the people would not eat until he had blessed the sacrifice; and this is the first account in the Bible of a blessing on food. 1 Sam. ix. 13. In the time of Christ, however, it was common before every meal to bless or give thanks. Matt. xiv. 19; xv. 36.

MEAT. This word, in Scripture, never means

flesh, but always signifies meal, flour, or grain. A *meat-offering* is always a *vegetable*, and never an *animal* offering. The term *meat* is applied to divine instruction, because it nourishes the mind. The higher and more difficult doctrines are called *meat*, in contradistinction to the elements or first principles, which are called *milk*. 1 Cor. iii. 2.

MEDIA, an extensive region between Persia and the Caspian sea, deriving its name from *Madai*, son of Japheth. Gen. x. 2.

MEDIATOR. This word signifies literally a *middle person*, one who stands and acts in a middle place between two. Thus Moses was appointed to stand between God and the Jews, to receive the law from God and give it to them. Gal. iii. 19, 20. So Christ was appointed to communicate the mind of God to men, that they, through him, might become reconciled to God, their everlasting Father and Friend. Eph. ii. 16; Col. i. 21. He is called the Mediator of the new covenant, which proclaims *good news* to *all mankind*. The old covenant was confined to the Jews, and it had an end; while the new and better covenant extends to all, both Jews and Gentiles, and its mercies are *everlasting*. *That* promised *temporal* blessings only; *this* promises temporal, spiritual, and eternal blessings, through Christ the surety as well as the Mediator, who sealed it with his own blood. Heb. ix. 15.

MELCHISEDEC, a man who once lived in Salem, now called Jerusalem. The word *Melchisedec* signifies righteousness, and the word *Salem* means peace. Heb. vii. 2. It is said, (verse 3,) that he was "without father, without mother, without descent, having neither beginning of days nor end of life." But Paul was speaking of him as a *priest*, and not as a *man*. As a man, he had a father, mother, beginning of days, and end of life.

The priests under the law all descended from Aaron, who was a priest. If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. The genealogy of the priests was kept in the archives of the temple; and when any one aspired to the office, his genealogy was carefully inspected. Thus, if he could not support his pretensions

by just genealogical evidence, he was said to be *without father or mother*. The descent or pedigree of Melchisedec was nowhere entered or recorded in the Jewish genealogies. He was without descent or genealogy, because he was not of the seed of Abraham, but of Canaanitish origin.

He was said to be without beginning of days or end of life. An exact record was kept of the other patriarchs mentioned in the writings of Moses; and the time of their birth and the end of their life was faithfully recorded. But concerning Melchisedec, none of these things are mentioned. No mention is made of his father or mother; no genealogy is recorded of what stock or progeny he was; nor is there any account of his birth or death.

The priests under the law entered into their office at a certain age, and went out at a certain age. Theirs was a limited priesthood. Melchisedec had an unlimited priesthood, which pointed to Christ, whose priesthood is perpetual and unchangeable. Melchisedec received his office from God, and so of Christ. God gave him his priestly office, and it remains with him. Heb. v. 10; vi. 20.

MELITA, a small island of the Mediterranean sea, now called *Malta*. Here Paul and his company were shipwrecked on their passage to Rome, and very kindly treated by the inhabitants. Acts xxviii. 1—11.

MENE, (Dan. v. 25,) a word which, translated literally, signifies, *he is numbered*. The whole passage should be rendered thus: "Mene, *he is numbered*; Tekel, *he is weighed*; Upharsin, *they are divided*."

MERCY, that attribute of God which leads him to pity and relieve his suffering creatures. Titus iii. 5. Our blessings are therefore called *mercies*. Rom. xii. 1. Mercy is also a christian duty, and we are required to exercise it towards all, especially towards those who have trespassed against us. Luke vi. 35, 36.

MERCY-SEAT, the lid or cover of the ark of the covenant. It was made of gold, and two cherubs of gold were placed at each end, and stretching their wings towards each other, formed a kind of throne, upon which God was supposed to be present in a peculiar manner, to hear and

answer prayer, and to make known his holy will. Christ is our mercy-seat, and by him we have access to the Father. Rom. iii. 25.

MERIBAH, a station of the Israelites on the western arm of the Red sea. Here water was miraculously supplied to the murmuring people, (Ex. xvii. 6,) and here Joshua gained a victory over Amalek. The name *Meribah* signifies *strife* or *contention*; and the place was so called from the conduct of the Israelites above mentioned.

MESECH, the country in the northeastern angle of Asia Minor, supposed to have been settled by the posterity of Mesech, the son of Japheth. The terms *Mesech* and *Kedar*, (Ps. cxx. 5,) are supposed to denote northern and southern barbarians generally.

MESSENGER. The laws and edicts of the Jewish kings were proclaimed near the royal residence by public criers; but were made known to distant towns and provinces by *messengers* sent for that purpose. 1 Sam. xi. 7; Amos iv. 5.

Our Saviour is called the *Messenger of the covenant*, (Mal. iii. 1,) as he came from the throne of his Father to declare the divine will, which was the salvation of the whole world, contained in the covenant of eternal grace.

Ministers of the Gospel are also called *messengers*, (2 Cor. viii. 23,) because they declare or announce the *message* of mercy which the Gospel contains.

MESSIAH, literally, *the Anointed*. (See CHRIST.)

MICAH, a prophet, who lived in the latter days of Isaiah and Hosea. The most remarkable feature of the book of Micah is, that it sheds particular light respecting the birth-place of the Messiah, and the blessings of his reign upon the earth.

MICHAEL, the name of the *Archangel*. Rev. xii. 7. Persons often speak of "angels and archangels," but the latter word is never, in Scripture, used in the plural.

MILE. The Roman mile, mentioned in Matt. v. 41, was 1611 yards, or 149 yards less than our mile.

MILETUS, or MILETUM, was a seaport of Caria, and the capital of both Caria and Ionia. It was about thirty-six miles south of Ephesus, and was second only to that city in wealth, commerce, and luxury. It was here that Paul received the elders of Ephesus, whom

he could not visit in his journey, and here he left Trophimus sick. Acts xx. 15; 2 Tim. iv. 20.

MILK, in the Scriptures, signifies, spiritually, the simplest truths of the Gospel, wherewith new-born souls are nourished and sustained. 1 Cor. iii. 2; 1 Pet. ii. 2. The phrase *wine and milk*, (Isa. lxv. 1,) denotes all spiritual blessings and privileges.

MILL. Anciently, hand mills only were used for grinding meal. The stones were about the size of a small grindstone. Women and slaves were usually the grinders. They sat on each side of the mill, one turning the handle half way round, and the other finishing the revolution. Matt. xxiv. 41. Each family had a mill for itself, which, being so necessary, could not be taken in pledge, or for a debt. Deut. xxiv. 6. As it was customary to grind every evening, the desolation of a city is called "taking away the sound of the millstones" Jer. xxv. 10.

MINISTER, one who serves another, or is publicly employed for the good of others. It is applied to Christ, who is called the "minister of the sanctuary," denoting his official character as our high priest, who is set on the right hand of God, making intercession for us. Heb. viii. 2. It is also applied to those who preach the Gospel, (2 Cor. iii. 6;) and to magistrates, as God's ministers, to punish the evil and protect the good. Rom. xiii. 6. The holy angels are sometimes called ministers, being ever ready, as willing servants, to do the will of God. Heb. i. 7, 14.

MINISTRATION. The period during which an office or cause is administered. The law of Moses was the *ministration of death*; the Gospel is the *ministration of the Spirit that giveth life*. The law provided no means adequate to the removal of sin. Its blood of bulls and of goats could not take it away. But the Gospel proclaims a method by which sin is *forgiven*, its *guilt* purged from the conscience, and its infection *removed* from the soul.

MINSTRELS, pipe-blowers, whistlers, or horn-blowers. *Pipes* were in use among the Jews in times of calamity or death. See Jer. xlviii. 36. Among the Greeks and Romans, as well as among the Jews, persons were hired on purpose to follow funeral processions with lamentations.

Amos v. 17. The poorest among the Jews were required to have two *pipers*, and one mourning woman. When our Saviour came to the house of Jairus, to raise his daughter, he saw the *minstrels* and the people making a noise. Matt. ix. 23.

MIRACLE, an effect caused by an extraordinary interposition of divine power.

MIRROR. The oldest mirrors were made of metal. On the discovery of America, the Mexicans were found with mirrors made of black *lava*, very highly polished. The North Americans were found with mirrors of copper and silver.

MITE, the smallest Jewish coin, of about the value of two mills of our currency. Luke xii. 59.

MITRE. The head-dress of the Jewish priest. It was of fine flax or linen, with many folds, eight yards in length, finished with great elegance and taste, and wreathed round the head in the style of an eastern turban. It bore upon its front a gold plate, on which was inscribed, "Holiness to the Lord." Ex. xxviii. 4, 7.

MITYLENE, the capital of the ancient island of Lesbos. Paul passed through this island on his way from Corinth to Jerusalem. Acts xx. 14.

MOLECH, (Lev. xviii. 21,) or MILCOM, (1 Kings xi. 5,) or MOLOCH, (Acts vii. 43.) The name of an idol god, worshipped by the Ammonites with human sacrifices. It was said to be made of brass, placed upon a throne, with a head like a calf, and a crown upon it. The image was made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol, and when the arms were red-hot, the victim was thrown into them, and burned to death, while its cries were drowned by the noise of drums, &c.

The *tabernacle of Moloch* was the tent or small house in which the image of the idol was placed. It was of a size and shape to be portable, and was carried from place to place. Solomon built a temple to this deity, and the Israelites seemed more inclined to worship this god than any other. 1 Kings xi.

MONEY. The first mention of money, in the Scriptures, occurs Gen. xxiii. 9. It was silver, and was dealt out by weight, as it still is in Turkey,

Syria, and Egypt. The Hebrews had no coined money till the government of Judas Maccabeus, to whom the king of Syria granted the privilege of coining his own money in Judea.

The coin called *a piece of money*, (Matt. xvii. 27,) was a *shekel*, or the Greek *stater*, weighing about half an ounce, and of the value of fifty cents. A *pound* was equal to about sixty shekels. A *penny* was one fourth of a shekel. A *farthing* was the fortieth part of a penny, or equal to about the third of our cent. Matt. v. 26. A *mite* was half a farthing. Mark xii. 42. It is thought there was also a farthing equal to one tenth of a Roman penny.

MONEY-CHANGERS, persons who furnished the Jews and proselytes who came from other countries with the current coin of Judea, in exchange for their own. As all Jews were obliged to contribute for the support of the temple, and to pay in Jewish money, their traffic was profitable. Neh. x. 32. It is probable that they were not strictly just in their dealings; and the place they chose for their business was an improper one. The house of prayer they converted into a den of thieves and robbers. Jer. vii. 11. Jesus therefore overthrew their tables, and drove them from the temple. Matt. xxi. 12; John ii. 14, 15.

MONTH, a space of time, which, if measured by the *moon*, (whence its name,) is called *lunar*; and if by the *sun*, is called *solar*. The Jewish months were *lunar*, and ours are *solar*, which are not exactly alike. The twelve lunar months made but three hundred and fifty-four days and six hours, which was short of the Roman year by twelve days. To make up this difference, the Jews every three years added a *thirteenth* month, by which their lunar year was made equal to the solar. After the Jews left Egypt, they had two courses of months; one making the civil, the other the sacred year. The former commenced from the first new moon in October, and the latter from the first new moon in April, because they left Egypt on the fifteenth of that month, and was used in regulating their feasts, &c. The prophets used this reckoning.

MORDECAI, a captive Jew, who held an inferior office at the court of Ahas-

uerus, king of Persia. Haman, one of the king's principal officers, and a very haughty man, laid a plan to take his life, but lost his own by the attempt, and Mordecai was afterwards elevated to wealth and power. (See HAMAN.)

MORIAH, a hill near Jerusalem on the northeast. On this spot Solomon built the temple. 2 Chron. iii. 1. And here Abraham offered up his son Isaac. Gen. xxii.

MORNING STAR. Jesus Christ is called the *Morning Star*, by a similitude borrowed from a star which usually rises just before the sun. As the *morning star* ushers in the sun, so did he usher in the unclouded glories of the everlasting kingdom. Rev. xxii. 16.

MOTH, an insect, which is very destructive to furs, woollen cloths, &c. It eats away the nap, weakens or destroys the thread, and finally ruins the fabric. There is frequent reference to this frail but destructive insect in the Scriptures. Man is said to be "crushed before the moth." Job iv. 19. He is overcome by the smallest enemies, and secretly and imperceptibly wastes away, as doth a garment. Isa. i. 9. Job xiii. 28. When the Lord meant to destroy Ephraim, but not suddenly, he says, "I will be unto Ephraim as a *moth*." Hos. v. 12. In Job xxvii. 18, the man who rises by injustice is compared to the moth, which, by eating into the garment where it dwells, destroys after a while its own dwelling. Such alone is the prosperity of the wicked man; *he buildeth his house as a moth*. He lives only to adjust his nest, and revel in his plenty, and soon perishes, or *consumes away like a moth*. Ps. xxxix. 11.

MOUNT, a mountain, hill, or raised piece of ground; such as Mount of Olives, Mount Sinai, Mount Hor, &c. The law of Moses is called the *Mount* that might be touched, or handled with the hands. Heb. xii. 18. The New-Testament dispensation is called *Mount Zion*. Verse 22.

MOURNING. The Jews, from their earliest period, made great lamentations for the dead. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground; went barefooted, pulled or cut their hair and beards, made incisions in their flesh, &c. The time of mourning was seven days, but was lengthened or

shortened according to circumstances.

They hired women to weep and mourn, and persons to play on instruments at funerals. All who met a funeral procession were to join them, as a matter of civility, and to mingle tears with those who wept. In times of mourning, they wore sackcloth, (2 Sam. iii. 31,) and spoke to none, unless spoken to. Job ii. 11—13.

MUFFLERS, masks or veils, worn by women, concealing all the face except the eyes. Isa. iii. 19.

MURRAIN. The original word signifies *death;* and may mean death by plague, pestilence, or any fatal disease. The *murrain* or *mortality* was one of the plagues with which the Egyptians were visited when they held the Israelites in bondage, and which destroyed their cattle in the field. Ex. ix. 3. Though the cattle of Israel breathed the same air, drank the same water, and fed in the same pastures, not a creature of them died. Verse 6.

MUSIC, was an important part of the festivities and religious services of the Jews. In their annual pilgrimages to Jerusalem, their march was enlivened by it. Isa. xxx. 29. The sons of Asaph, Heman, and Jeduthan were set apart by David for instruction in music, and the number of them and their brethren, that were instructed in the songs of the Lord, was 288. They were divided, like the priests, into twenty-four courses. 1 Chron. xxv. Of the 38,000 Levites, 4000 praised the Lord with instruments. 1 Chron. xxiii. 5. Each of the courses, or classes, had one hundred and fifty-four musicians, and three leaders, and all were under the general direction of Asaph and his brethren. Each class served for a week; but at festivals, all were required to be present. Heman, with one of his leaders, directed the central choir, Asaph the right, and Jeduthan the left wing. These several choirs answered one another in that kind of alternate singing called *responsive*. The priests, in the mean time, performed upon the silver trumpets. 2 Chron. v. 11—14. Their instruments were of three classes: stringed instruments, wind instruments, and such as gave their sounds on being struck. Of the first class were the psaltery and harp, the shemineth, alamoth,

dulcimer, and sackbut. Of the second were the organ, cornet, flute, pipe, and trumpet. Of the third class were the timbrels, cymbals, and bells. During the exile, the sweet singers of Israel hanged their harps upon the willows, by the waters of Babylon.

MUSTARD, with us, is a small annual herb; but in Judea it grew to the size of a fig-tree, large enough to bear a man's weight. The seeds were very small, and it was the largest plant from the smallest seed which was then or is now known. Hence the figure used in our Saviour's parable, illustrating the contrast between the infancy of his church and kingdom and its final prosperity. Matt. xiii. 31.

MYRRH, a medicinal gum, yielded by a thorny tree of the same name, common in Arabia, Egypt, and Abyssinia. It was an ingredient of the holy ointment, (Ex. xxx. 23,) and of the embalming compound, (John xix. 39.) It was also used as a perfume, (Est. ii. 12; Prov. vii. 17.) It was customary to present it, as a token of respect, to kings, nobles, and others, (Gen. xliii. 11; Matt. ii. 1, 11.) It was supposed to have the property, like opium, of mitigating pain, and was administered to criminals about to suffer death, to relieve their anguish. Hence some one benevolently offered it to Christ; but he declined taking it, choosing to drink the cup of bitterness allotted as his portion. Mark xv. 23.

MYRTLE, a beautiful, fragrant, and ornamental evergreen, common in the East. The seeds of one species are collected and dried before they ripen, and are called *pimento*, or *allspice*. Groves of the myrtle are found, of spontaneous growth, in Judea; and for the rich hue of their green, polished leaves, their agreeable fragrance, and beautiful flowers, are used by the sacred writer to illustrate the prosperity and glory of the church. Is. lv. 13.

MYSTERY. The original meaning of this word was *something that was not made known or revealed*. This appears to be the meaning of the word in every place where it is used by the apostles, whether they speak of the mystery of godliness, or the mystery of iniquity. The Gospel, or word of God, the mystery once hidden, is now made manifest. Col. i. 26,

27. The angel told John, (Rev. x. 7,) that in the days of the voice of the seventh angel, the *mystery of God* should be finished. And we are told what the meaning of this is, in chap. xi. 15: "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever." It means that the day will come when there will be but one kingdom, and that will be the kingdom of Christ; when all nations shall call him blessed, and the people shall be all righteous, that God may be glorified thereby. Is. lx. 21.

Though this had long been, and still is, to many minds, a *great mystery*, yet, like Daniel of old, they will be made, sooner or later, to understand that the design of Christ's coming into our world was, to finish transgression, make an end of sins, and to bring in everlasting righteousness. Dan. ix. 20—24.

N.

NAAMAN, a Syrian king who was afflicted with the leprosy, and who applied to Elisha to cure him. The prophet directed him to wash seven times in the river Jordan; but the remedy seemed so simple to Naaman, that he was angry with Elisha, thinking that he meant to impose upon him. He was finally persuaded by his friends to try the prescription, and accordingly washed in the Jordan seven times, and his flesh and health were perfectly restored. (See 2 Kings chap. v.)

NAHUM, the seventh of the minor prophets, whose prophecy is the thirty-fourth in the order of the Old Testament. It is a continuous poem of unrivalled spirit and sublimity, relating chiefly to the destruction of Nineveh, which had been prophesied by Jonah nearly a century before.

NAILS, in the eastern countries, were not driven in the walls with a hammer, but were fixed in them when the building was in the process of erection. They were a part of the fabric itself, and could only be removed with the wall itself, or some part of it. Hence we may understand the allusion in Is. xxii. 23, and Zech. x. 4.

NAIN, a city of Galilee,

south of Mount Tabor, and but a short distance from Capernaum. It is memorable as the scene of one of Christ's most remarkable and affecting miracles. Luke vii. 11—15.

NAME, when applied to God, often means his nature and attributes, or God himself. Prov. xviii. 10; Ps. xx. 1, 5, 7. In the New Testament, it usually means the character, faith, or doctrine of Christ. Acts v. 41; viii. 12; ix. 15, and xxvi. 9.

The phrase *and upon his thigh a name written*, (Rev. xix. 16,) alludes to an ancient custom in the East, of adorning the images of their gods, and persons of princes and heroes, with inscriptions expressive of their character, titles, &c. They were made on the garment, or on one of the thighs; and several ancient statues have been discovered, with inscriptions written both on the inside and outside of the thigh, and sometimes upon both thighs.

It is said of Christ, (Phil. ii. 9—11,) "God hath highly exalted him, and given him a *name*, that at the *name* of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

NAOMI, the wife of Elimelech, and the mother in-law of Ruth, who removed with their two sons from Judea to the land of Moab because of a famine, where the sons married Orpah and Ruth. After about ten years, Elimelech and his sons died, without leaving any children. Naomi, being thus left alone, returned to her home in Judea. So severe had been her afflictions, that she desired her friends thenceforth to call her *Mara*, signifying *bitter*, rather than Naomi, which signifies *beautiful*. Ruth i. 19—21.

NAPHTHALI, a son of Jacob by Bilhah. The tribe of Naphthali received a portion of the promised land in one of the most fruitful sections of the country, including the sources of the Jordan. The city of Capernaum, where the Saviour resided and taught so much, was on the borders of Zebulon and Naphthali. Matt. iv. 15.

NATHAN, a prophet of Judea, who lived in the reign of David, and shared largely of his confidence. 2 Sam. vii. 2. There are several others of this name mentioned in the Bible.

NATHANAEL, one of the twelve disciples, is supposed to be the same as Bartholomew. Matt. x. 3.

NATURE, the natural order of things established in the world. A *natural man* is one who has never learned letters, arts, sciences, or anything of the kind, but is just as he grew up, without any improvement more than what comes by common observation. Such cannot receive the things of the Spirit as revealed by Christ and the apostles, because he has not heard and learned them; but let him be instructed into their nature, and he would understand and embrace them as his highest good.

The body at death is sown a *natural* body; for it is earth, and returns to its kindred dust. But at the resurrection it will be raised a *spiritual* body; for as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv.

NAZARETH, a small city in Galilee, about seventy-five miles north of Jerusalem. It was noted for the wickedness of its people. John i. 46. Jesus spent his earlier days here, but the inhabitants, being opposed to his teachings, attempted to murder him, by casting him from the brow of the hill on which the city stood. Luke iv. 29.

NAZARITE. This term is derived from a Hebrew word which means *to separate*. A Nazarite, under the ancient law, was one engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house having a dead body in it, nor to be present at any funeral. Num. vi. 2, &c. Samson was a Nazarite; so were John the Baptist and St. Paul. Judg. xiii. 4, 5; Luke i. 15; Acts xviii. 18. The Nazarites constituted a sect or class by themselves, like the prophets, being examples of self-denial and holy living.

NEAPOLIS, a city on the east of Macedonia. Acts xvi. 11.

NECROMANCER, a conjurer, who pretends to reveal secrets by intercourse with the dead. Deut. xviii. 11.

NEGINOTH, stringed instruments. This title to some of the psalms implies a sort of direction to the chief performer on stringed instruments.

NEHEMIAH, a Jew of distinguished piety, who was cup-bearer to Artaxerxes, king of Persia. Subsequently he governed Jerusalem twelve years, without remuneration. The

book of Nehemiah is the sixteenth in the order of the Old Testament, and it contains an account of the rebuilding of the wall of Jerusalem, and the renewal of the temple rites and ceremonies.

NEHILOTH, a word found at the beginning of the fifth psalm, and which may mean thus: "A psalm of David, addressed to the master presiding over the *flutes*, or *wind instruments*."

NEIGHBOR. The Pharisees restricted this word to those of their own nation, sect, or friends. But Jesus informed them that all the people of the world were neighbors to each other. Luke x. 29.

NETHINIMS, a word which signifies *given* or *dedicated persons*. They were a remnant of the Gibeonites, who were given to the priests to be their servants and bondmen, and were employed as hewers of wood and drawers of water. 1 Kings ix. 20—22; 1 Chron. ix. 2.

NETTLES, a large shrub, common in India, having similar properties to the species common among us. Job xxx. 7; Zeph. ii. 9.

NICODEMUS, a ruler of the Jews, or one of the members of the grand Sanhedrim. He came to Jesus by night, as he found him all the day encompassed with the multitude, so that it was impossible for him to get an opportunity to speak fully on those weighty affairs, concerning which he felt a strong desire to consult him. The simple though pointed instruction he received on the occasion seemed to have been made effectual upon his heart and conscience, as we find him subsequently evincing his great attachment to the Saviour. John vii. 45—53, and xix. 39.

NICOLAITANS. These were, as is commonly supposed, a sect of the Gnostics, who taught the most impure doctrines, and followed the most sinful practices. They are also supposed to have derived their origin from Nicolas, one of the seven deacons, mentioned Acts vi. 5; though this is strongly doubted by some, who regard the name as *symbolical*, corresponding to *Balaam*, and denoting all false and seducing teachers like him.

NICOPOLIS, a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony.

There was another Nicopolis in Thrace, at the entrance of Macedonia; but the former is supposed to be the place mentioned in Tit. iii. 12.

NIGHT, the time between evening and morning. It also denotes, in the Scriptures, the time of heathenish darkness and ignorance. Rom. xiii. 12. Death, the night in which no man can work. John ix. 4.

NIMROD was the son of Cush. He was principally concerned in building both Babylon and Nineveh. He had great skill and power in hunting wild beasts, and was called "a mighty one in the earth." Gen. x. 8, 9.

NINEVEH, the capital of Assyria, was founded by Ashur, the son of Shem, and became one of the largest cities in the world. It was nineteen miles in length, eleven in breadth, and from fifty to sixty miles in circumference, and contained about six hundred thousand inhabitants. It was surrounded by a wall one hundred feet high, and wide enough for three carriages to go abreast. Jonah was three days going round to proclaim its overthrow; twenty miles or so a day being as much as he could walk. For the destruction of Nineveh in fulfilment of the divine prophecies, see Jon. iii.; Nah. ii. and iii.; Zeph. ii 13.

NISAN, a Jewish month, being the first of their ecclesiastical and the seventh of their civil year, and corresponding to the last of our March and the first part of April. Neh. ii. 1.

NOD. Gen. iv. 16. The land of Nod designates no particular place. The word *Nod* in the sixteenth verse is translated *vagabond* in the fourteenth. The learned Dr. Hunter, author of the "Sacred Biography," says that the sixteenth verse should read thus: "And Cain went out from the presence of the Lord, and dwelt in the land a *vagabond*." Such was his fate. He was cast off by all. Every one shunned him. All regarded him with an evil eye, as the shedder of innocent blood.

NOVICE, a new convert. Such a one is not to be put into the ministry. 1 Tim. iii. 6.

NUMBERS, the fourth book of the Old Testament, so called from the *numbering* of the Israelites. The first numbering of them took place soon after their departure from Egypt.

See chap. i. The second took place thirty-eight years after, in the plains of Moab. Chap. xxvi.

NURSE. This domestic relation was one of the most important in eastern families. In Syria, the nurse is regarded as a sort of second parent, always accompanying the bride to the husband's house, and ever remaining there as an honored guest. So it was in ancient Greece. In Hindostan, the nurse passes her days among the children she has helped to rear; and in mosques and mausoleums are sometimes seen the monuments of princely affection towards a favorite nurse. From these circumstances we see the force of the figurative expressions, Is. xlix. 23, 1 Thess. ii. 7.

O.

OATH, a solemn act, whereby we call upon God to witness the truth of what we say. Paul informs us that God confirmed his promise by an oath, when he sware by himself. Speaking after the manner of men, he is bound to perform what he has promised, as men under an oath are bound to perform what they engage. Heb. vi. 17.

The Jews were notoriously guilty of *common swearing*, for which our Lord reprehends them. They were in the habit of swearing by heaven, by earth, by Jerusalem, and by their own heads. Their oaths were so common, and on such trifling occasions, that our Lord enjoined upon those who became his disciples, to *swear not at all!* See Matt. v. 33—37. He who uses any oath, except what he is solemnly called by the magistrate to make, is far from acting from this Christian principle. Our communications in general should be simply "yea, yea; nay, nay;" in accordance with the command of Christ.

OBADIAH. There are several persons of this name mentioned in the Old Testament, but the principal one is he who was the author of the prophecy bearing his name. It is the thirty-first in the order of the books of the Old Testament, and relates to the destruction of Edom, and the future prosperity of Zion.

OBED, a prophet of God,

who influenced Asa, king of Judah, to abolish idolatry from his kingdom, and to renew the worship of the true God. 2 Chron. xv. 1—8.

OFFENCE. This term in the sacred writings often signifies that which causes us to sin. Matt. v. 27; xviii. 7—9. In Rom. ix. 33, our Saviour is called a *rock of offence*. He was offensive to the Jews, because, instead of coming to set up a *secular* kingdom, he came to redeem mankind by the power of the Gospel, and raise them up to sit in *heavenly* places on high. The *offence of the cross*, (Gal. v. 11,) is that in the doctrines of Christ which is offensive or repugnant to the partial and limited views of men. Matt. v. 43—48; John xv. 24, 25.

OFFERING, a sacrifice; anything offered or presented in worship. Among the offerings required by the Jewish law, were the *burnt-offering*, (Lev. i. 4,) so called because the thing offered was entirely consumed; the *trespass-offering*, (Lev. v. 6,) in which the guilt of the offerer was confessed, and an atonement made; the *sin-offering*, which had respect to sins committed ignorantly, (Lev. iv. 3;) the *meat-offering*, (Lev. ii. 1;) the *peace-offering*, being vows of thanksgiving, or a supplication for mercies, (Lev. iii. 1;) the *consecration-offering*, made at the time of consecrating the priests, (Lev. viii. 22;) the *drink-offering*, (Ex. xxix. 40;) the *heave-offering*, (Ex. xxix. 27;) and the *wave-offering*, (Ex. xxix. 24.) The last two are so called from a particular motion used in the presentation of them. Lev. viii.

OG. A king of Bashan, of gigantic stature, who reposed on a bedstead of iron, nine cubits long and four wide. He opposed the passage of the Israelites through his territories, but was overpowered by David, who made him prisoner, and became master of the whole country. Deut. iii. 1—11.

OLIVET, or Mount of Olives, the spot from whence our Saviour ascended into heaven, overlooks Jerusalem on the east, so that every street and almost every house may be distinguished from its summit. Its name is supposed to have been derived from the abundance of olives which grew upon it, some of which are said to be still standing.

OMEGA, the last letter

of the Greek alphabet. (See ALPHA.)

OMER, a Hebrew measure of six pints, or one tenth of an ephah. Ex. xvi. 36.

ONESIMUS, a servant of Philemon at Colosse, who, for some probable misdemeanor, fled to Rome, where he was converted by Paul, and sent back to Philemon with Paul's epistle, commending the penitent, not only to the forgiveness of Philemon, but to his love and confidence as a fellow-disciple. Col. iv. 9.

ONESIPHORUS, an Ephesian convert, who befriended Paul and supplied his wants both at Ephesus and at Rome. 2 Tim. i. 17, 18.

ONYX, a precious stone or gem, exhibiting two or more colors in parallel bands or zones. Eze. xxv. 7; xxviii. 13.

OPHIR, a country of the East, celebrated for its production of gold and precious stones. In Solomon's time, the Hebrew fleet took up three years in their voyage to Ophir, bringing home gold, spices, ivory, ebony, and almug-trees. 1 Kings ix. 28; x. 11; 2 Chron. ix. 10.

ORACLE, something delivered by supernatural wisdom. The "most holy place" in the temple was called the *oracle*, because from thence God declared his will to ancient Israel. 1 Kings vi. 5; xix. 23; and viii. 6.

The sacred writings entrusted to the Israelites are called the *oracles of God*. Acts vii. 38; Rom. iii. 2; Heb. v. 12.

ORDINANCES. This term, as used by the sacred writers, generally denotes established laws, rules, or appointments of God's government. 1 Cor. xi. 2; Rom. xiii. 2; Eph. ii. 11.

ORGAN. The organ invented by Jubal was called by the Greeks the *pipe of Pan*. It consisted of seven or more reeds of unequal length. These are still in use among the shepherds of the East, and when skilfully played produce tolerable music.

ORION, a constellation of about eighty stars, seen in the southern hemisphere about the middle of November, and hence associated with cold and frost, figuratively represented as bands which no human power can dissolve. Job xxxviii. 31.

OSEE, the Greek form of writing Hosea. Rom. ix. 25.

OUTER, when connected

with darkness, as in Matt. viii. 12, implies the uttermost degree or very extreme of darkness, as it respects its depth, intensity, and duration, for age or ages to come.

OVEN, a place for baking food. Some were dug in the ground. Others were similar to our ovens. Some were like a pitcher, or jar; the fire was put inside, and the dough spread thin over the outside, which was baked in a few minutes. Sometimes a fire was made upon the sand, or upon flat stones, and when sufficiently heated, the fuel was cleared away, and the dough spread in flat cakes, and turned as often as necessary. In Persia they make their ovens about two and a half feet wide, and not less than five or six feet deep. Le Bruyn tells us that they resemble pits or wells, and that sheep are hung lengthwise in them, and cooked whole.

OWL, a bird of night, found chiefly in solitary and desolate places. Its voice is excessively disagreeable and melancholy. Job xxx. 29; Psalm cii. 6. Wicked men are compared to owls, because they hate the light. Is. xliii. 20.

P.

PALESTINE, mentioned in Ex. xv. 14, was the country lying between Joppa and Gaza, along the Mediterranean coast, and was inhabited by the Philistines. In Is. xiv. 29—31, it seems to denote the whole of Judea, as the word Palestine does in its modern acceptation.

PALSY, a disease that deprives the part affected of motion, and sometimes of sensation and feeling. In the New Testament it imports a paralysis of the whole system. The limbs remained immovably fixed in the position in which they were at the time of the attack; and the suffering was so intense that death often ensued in a few days. Matt. viii. 6.

PAPER. This word is twice mentioned in the Bible: Is. xix. 7, and 2 John 12. It comes from the Greek word *papyrus*, the name of a plant in Egypt, made use of by the ancients in writing. It grew on the banks of the Nile. The leaves were from twelve inches to two feet square. To make paper, they peeled off the skins or filaments of the plant, and spread a paste on them, and dried them in the sun.

PAPHOS, a commercial city of Cyprus, visited by Paul. It is the place where Sergius, the Roman governor, was converted, and Elymas the sorcerer struck blind. Acts xiii.

PARABLE, a figure, or similitude; one thing to represent or teach us another. Matt. xiii. 8. Jesus Christ spake much by parable. He clothed heavenly and sublime things in earthly metaphors. One great difficulty people have in understanding the parables, is this; they undertake to explain the parable, instead of considering the parable an explanation of what had been said before. Where a parable is mentioned, the subject is generally stated first, and then illustrated by the parable. The kingdom of heaven is like to a grain of mustard-seed, like leaven, &c. The kingdom of heaven is the subject spoken of; the grain of mustard-seed, leaven, &c., are used to describe its nature.

"It is not necessary that the representation of natural things in a parable should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentous truth; nor is it necessary that all the actions in a parable be strictly just. 2 Sam. xiv.; Luke xvi. 1—8. Nor are we to expect that every circumstance in the parable should be answered by something in the explication; for several circumstances may be added for the sake of decorum, or mere allusion to that whence the figure of the parable is taken. Yet a parable may inform us of several truths besides that which is the main intent of it."—*Rev. H. Malcom.*

PARADISE. This word is of Persian origin, and with the Arabians and Persians it signifies *a garden, a vineyard*, or any enclosed place, filled with objects fitted to regale the senses. The *garden of Eden*, (Gen. ii. 8,) is rendered in some translations, the *garden of paradise*. The Septuagint renders the passage thus: "*God planted a paradise in Eden.*" Hence the word has been transplanted into the New Testament, and is figuratively used to denote a place of exquisite pleasure and delight; and particularly for the abode of perfect happiness beyond the grave. 2 Cor. xii. 4; Rev. ii. 7.

In Luke xxiii. 43, we have the words of the dying Saviour to the penitent

thief: "Verily I say unto thee, to-day shalt thou be with me in paradise." As Jesus did not ascend into glory until forty days after his *resurrection*, a difficulty has here presented itself to some minds, which has been obviated by their placing a comma after *to-day*, so that the sense would be given thus: "Verily I say unto thee to-day, (at this time,) thou shalt be (dwell) with me in paradise;" that is, after the *resurrection*.

PARAN, a wilderness situated south of Jordan, and extending to the peninsula of Sinai, and from the Dead sea to the desert of Egypt, so that it included the deserts of Kadesh and Zin. Gen. xxi. 21. Nearly all the wanderings of the children of Israel were in the great and terrible wilderness of Paran. Deut. i. 19; Num. x. 12, and xii. 16.

Mount Paran was within the wilderness of Paran. Its appearance is said to be singular, and indescribably grand. Its sides are formed of precipitous rocks, and three sharp-pointed summits rise like towers. When seen as it reflects the rich beams of the rising sun, the sublime description of the prophet forces itself upon the mind. Hab. iii. 3.

PARCHMENTS. 2 Tim. iv. 13. The skins of beasts were anciently used for writing. Herodotus says that the Ionians, who received the art from the Phenicians, wrote upon sheep-skins, as did also the barbarians. It was prepared by removing all the wool and flesh from the skin; then it was scraped with an iron instrument while wet, and stretched tight on a frame, and rubbed smooth with pumice-stone, after which it was fit for writing. The marks were made with a fine hair pencil, as is practised among the Chinese to this day.

PARDON. The Scriptural import of this word is very imperfectly understood by the common acceptation of it among men. In the dispensation of grace, pardon is inseparably connected with justification. Hence it is spoken of as the *covering of sin*, (Ps. lxxxv. 2;) the *non-imputation of it*, (Ps. xxxii. 2;) *blotting it out*, (Ps. l. 1—9; Is. xliii. 25;) *forgetting it*, (Heb. viii. 12;) *passing by it* or *removing it* to an immeasurable distance from us, (Ps. ciii. 12; Mic. vii. 19.)

PARTITION, MIDDLE WALL OF, (Eph. ii. 14,) is supposed to have reference to that *wall* which was called *ekel*, which separated the court of the Gentiles from that into which the Jews only were allowed to enter. Some think it refers to the ancient practice of the Jews living by themselves, and having a *river*, or a *wall*, between them and their heathen neighbors. Their own ordinances and customs, wherever they went, were a sufficient separation between themselves and others, and served to keep the two parties at variance. But Christ, by abolishing these customs, to which the Jews were so much attached, and to the bondage of which the Gentiles were so irreconcilably averse, united them together as new creatures in one church, partaking of the same privileges, and destined to the same glory and immortality hereafter.

PASSION. Acts i. 3. The word, in this connection, denotes the sufferings of Christ on the cross, before he gave up the ghost.

PASSOVER, a Jewish feast, appointed to commemorate the exemption or *passing over* the families of the Israelites, when the destroying angel smote the first-born of Egypt. Ex. xii. Jesus Christ is said to be our *passover*, sacrificed for us. 1 Cor. v. 7. As the angel passed by the houses where the blood of the paschal lamb was sprinkled, and did not slay the first-born, so those who believe in the Saviour, and whose souls are sprinkled by the blood of Jesus, are secure from those judgments that fall thick in the path of the ungodly. (See FEAST.)

PATMOS, an island of the Egean sea, about forty miles west of Ephesus. To this island the apostle John was banished by Domitian; and here he had his *Revelation*, which, however, he did not publish till his return to Ephesus.

PAUL was of the tribe of Benjamin, born in Tarsus, which, being a free city, gave him the advantage of Roman citizenship, though his parents were Jews. He was sent to Jerusalem to acquire an education, where, under Gamaliel, he became a very learned and prominent Pharisee. He was not converted till after our Saviour's death; and he therefore speaks of himself as "born out of due time." His wonderful la-

bors and success are recorded in the book of Acts. He was finally beheaded by the tyrant Nero.

PAVEMENT, an area in Pilate's court-room, the floor of which was paved with marble of various colors, similar to what we term *Mosaic* work. Esth. i. 6; John xix. 13.

PAVILION, a small movable tabernacle or tent, chiefly used for a king, prince, or general. Jer. xliii. 10; Ps. xviii. 11.

PEN. The instruments used for writing among the ancients, varied with the materials upon which the letters were to be traced. Upon stone or metallic plates, a *graver* of steel was used, the same which Job calls *an iron pen*. Upon tablets of wax a metallic pen or *stylus* was used, having one end pointed to trace the letters, the other broad and flat, to erase any erroneous marks by smoothing the wax. Upon paper, linen, cotton, skins, and parchments, it was common to paint the letters with a hair pencil. Afterwards the reed pen came into use, which was first used without being split at the point. The first account of quills being used is in Isodorus, who died A. D. 636.

PENNY, a Roman coin, equal to about thirteen cents. It was the common price of a day's work.

PENTECOST, a feast of the Jews, on the fiftieth day after the passover. It was a solemn thanksgiving for the harvest, and a grateful commemoration of their deliverance from Egyptian servitude. (See FEAST.)

PENUEL, where Jacob wrestled with the angel, was east of Jordan, at the ford of the brook Jabbok. Gen. xxii.

PERGAMOS, a city of the province of Troas, in *Asia Minor*, about sixty miles north of Smyrna. Here was one of the seven churches addressed by John, from whose language it may be inferred that the place was infested by false teachers, who corrupted the people by leading them into their sinful errors. Rev. i. 11.

PERISH, to die, to be destroyed, to decay. Our Saviour told the rebellious Jews that if they did not repent they should all *perish* or be *destroyed*, like the eighteen upon whom the tower in Siloam fell. Luke xiii. 4, 5. Dr. Clarke says that "this prediction of our Lord was literally fulfilled" on this people. See his note on this passage.

To perish also signifies to die a *spiritual death*; and in this sense it is generally put in contrast with *eternal* or *everlasting life*. John iii. 15; x. 28; xi. 27.

PESTILENCE, a name used in Scripture for the plague, or for any epidemical and contagious disease. A *pestilent* fellow signifies a very bad and profligate man, one whose example is calculated to have a demoralizing effect upon others. Tertullian did not say that Paul was a *pestilent fellow*, but he said that he was the very *pestilence itself*, as expressed in the original text. Acts xxiv. 5.

PETER, son of Jonas, was born in *Bethsaida*. He was of a prompt, resolute temper, and sometimes impetuous. After a life of great usefulness, he was crucified for his Master's sake, at the instigation of the tyrant Nero.

PHARISEES, one of the most ancient and noted sects among the Jews. Their name is derived from a Hebrew word which signifies *to separate*. They affected uncommon sanctity, and attended to many religious rites, but often made void the law of God by their superstitious observance of the laws of men, and were the slaves of lust, avarice, and pride. Jesus detected their hypocrisy, and openly denounced their crimes, while they in turn did all in their power to oppose the mission of divine truth.

PHEBE, was a deaconess of the church at Cenchrea, a city of Corinth. The duty of deaconesses in the primitive church was to attend the female converts at baptism; to visit the sick, and those who were in prison; and to attend to other offices in the church, which could not with propriety be performed by men. They were chosen generally out of the most experienced of the church, and were ordinarily *widows*. Some ancient constitutions required them to be forty, others fifty, and others sixty years of age. In the tenth or eleventh century, the order became extinct in the *Latin* church, but continued in the *Greek* church till the end of the twelfth century.

PHENICIA, a country between Galilee and Syria, along the coast of the Mediterranean sea, including Tyre and Sidon. The Phenicians were descendants of the Canaanites, and a Syro-phenician was a Phenician of Syria.

PHILADELPHIA, a

city of Lydia, about seventy miles east of Smyrna, so called from Attalus Philadelphus, who built it. Christianity was early planted here, and has never been extinguished. The place is now called *Allah-Shehr*, (city of God,) and contains about 15,000 inhabitants, 2000 of whom are Christians.

PHILEMON is generally supposed to have been a resident at Colosse, and a Christian of some distinction, probably converted by Paul. His servant *Onesimus*, having absconded and fled to Rome, was there converted, and sent back to his master with a letter from Paul, called the *Epistle to Philemon*.

PHILIP THE APOSTLE was a native of Bethsaida in Galilee. John i. 43, 45.

PHILIP THE EVANGELIST was one of the seven persons appointed to the office of deacon in the primitive church of Jerusalem, and who afterwards went to Samaria, and there preached the Gospel with great success. Acts viii. 6—8.

PHILIP, son of Herod the Great and Cleopatra. Matt. xvi. 13, &c.

PHILIP, another son of Herod, by his wife Mariamne. He was sometimes called *Herod*, and was the husband of Herodias. Matt. xiv. 3.

PHILIPPI, a city of Macedonia, about seventy miles northeast of Thessalonica. Being rebuilt and greatly magnified by Philip, father of Alexander the Great, it received its name from him.

PHILOSOPHY, the love of wisdom. It comes from the Greek word *philos*, a lover, and *sophia*, wisdom. What was called *philosophy*, in the days of Paul, was the doctrines and traditions of men, which were contrary to the doctrine of Christ. It was vain and false, and therefore a subject of caution. Col. ii. 8; 1 Tim. vi. 20.

PHRYGIA, a country in Asia Minor, southward of Pontus. Its chief towns were Colosse, Laodicea, and Hierapolis. The Gospel was early preached in Phrygia, and a portion of its inhabitants are Christians to this day.

PHYLACTERIES, rolls of parchment, on which certain parts of the law were written. The Jews wore them on their foreheads, wrists, and hems of their garments, that they might not forget what was commanded. The practice was founded on a *literal* interpretation of Ex. xiii.

16, where God commands the Hebrews to have the law as a sign on their foreheads, and as frontlets between their eyes; although the language may have a *figurative* sense, signifying merely that they should carefully remember God's word. Our Lord did not censure the Pharisees for wearing them, but for making them broader than common, out of mere show and ostentation. Matthew xxv. 5.

PIECE OF SILVER. Its value was about fifty cents. Judas betrayed his Master for thirty pieces of silver, (Matt. xxvi. 15,) and how many for a more trifling amount.

PILLAR, a word used frequently in the Bible in a metaphorical sense. Thus a *pillar* of fire, cloud, smoke, &c., denote a fire, a cloud, or a column of smoke in the form of a pillar. Ex. xiii. 21; Judges xx. 40. James was a pillar in the church; that is, a great support and ornament. The church itself is the "pillar and ground of the truth," because it supports the truth, and maintains it in the world. 1 Tim. iii. 15.

PILLAR OF SALT. Owing to the extreme saltness of the water of the Dead sea, the rocks and stones on its shore are found to be completely encased in salt, appearing like blocks or pillars of salt rock. Some have supposed that Lot's wife was transformed into a block or pillar of salt, (Gen. xix. 26,) by the miraculous power of God; but it is more probable that, tarrying too long in the plain, she was struck with lightning, and enveloped in the bituminous and sulphuric matter which abounded in that country, and was indurated or petrified on the spot, and became a monument to others, like a pillar of salt.

PILLOWS, cushions, or bolsters, which unprincipled women of old adjusted to the arms or elbows of the people, so as to produce the most voluptuous effect, rendering effeminacy even more effeminate. They were like toils and snares, by which hunters secure their game. Eze. xiii. 18; Amos vi. 4.

PINNACLE, a high summit or spire. "The pinnacle of the temple," (Matt. iv. 5,) was undoubtedly the elevation over the roof of Solomon's porch, from the top of which, if any looked down, he would grow dizzy, his eyes net

being able to reach so vast a depth below.

PISGAH, the highest peak of that chain of mountains called ABARIM. Deut. xxxii. 49. Nebo was a conspicuous mountain in the chain, and Pisgah was the highest summit of Nebo; and so Moses was sometimes said to view Canaan from Nebo, and sometimes from Pisgah, the very topmost eminence.

PIT, a cistern or reservoir, which the eastern people, in those regions where there were few or no springs, prepared for the purpose of preserving rain water for travellers and cattle. These cisterns were often dry, for the lack of rain, and it was into such a cistern that Joseph was cast. The word is often used for the *grave*, as in Ps. xxviii. 50; xxx. 3, 9; and lxxxviii. 4. It also designates the place used to entrap game. Eze. xix. 8. A deep hole in the earth is covered slightly with boughs or shrubs, upon which is placed a living lamb, which by its cries allures the lion or wolf; and when the beast springs upon his prey, he is caught in the pit below. Hence this affords a significant figure of the devices of wicked men. Ps. cxix. 85; Prov. xxvi. 27; Eze. xix. 4.

PLAGUE, a contagious and deadly disease, prevalent in the East from the earliest ages. The sacred writers employ the word to denote any terrific and desolating disease, (Lev. xiii. 3; 1 Kings viii. 37;) and frequently as a general term for the judgments of God. Ex. ix. 14. It is also used to denote any severe calamity or scourge. Mark v. 29, 34; Luke vii. 21.

PLAITING, weaving or braiding the hair. It was folded up in curls, tied up in knots, and put into the form of horns and towers, made by crisping-pins, &c. Is. iii. 18—22; 1 Pet. iii. 3.

PLEIADES, a beautiful cluster of stars, sometimes called "the seven stars." They appear early in April, and hence are associated with the return of spring, the season of sweet influences.

POMEGRANATE, or GRANATE APPLE, a species of the apple-tree. It grows wild in Palestine, Syria, Arabia, Egypt, some parts of Europe, Africa, and in the southern parts of the United States. The fruit is of the size of an orange, flat at the ends, like an apple; and when cultivated

is of a beautiful color and highly scented flavor. It abounds with a juice which is both sweet and acid, and a great multitude of little seeds. Henry IV. of Spain chose this fruit for his royal arms, with the motto, "Sour, yet sweet;" intimating that in a good king severity should be tempered with mildness.

PONTIUS PILATE, the Roman governor of Judea, who was in office ten years. By his covetous and cruel administration, he caused himself to be hated, both by the Jews and Samaritans. About three years after the death of Christ, complaints against him were made to the emperor *Caligula*, and he was recalled to Rome, tried, and banished to Gaul. Afterwards, through poverty and shame, he committed suicide.

PORTERS, such as attend the gate of a city or house, to open and shut it. 1 Chron. xvi. 42; 2 Kings vii. 10. The temple had four thousand of them. 1 Chron. xxiii. 5. They were classified, and had leaders or directors.

PORTION. Among the ancients a portion of food intended for every guest was set before him separately. When it was intended to confer special honor upon any one, a portion much greater than common was given to him. Gen. xliii. 34.

POTSHERD, the fragment of an earthen vessel. Job ii. 8. When such fragments are brought into collision, being alike brittle, each breaks the other to pieces. Not so in the unequal contest between man and his Maker. Is. xlv. 9.

POTTER'S FIELD, the field that was bought from the potter with the money which Judas got from the high priests for betraying Jesus. Matt. xxvii. 7, 8. Hence its name *Aceldama*, or *field of blood*. It was afterwards used as the burial-place of strangers. It is now surrounded by a wall, and is in fact a vast vault arched over, being about a hundred feet long and seventy broad, into which bodies are lowered through apertures above Its location is just without the wall of Jerusalem, south of Mount Zion.

PREPARATION. The victuals, &c., which were to be used on the Sabbath by the Jews, were always *prepared* the preceding evening before the sun set. See Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 31. The first

day of the feast of the passover was called *the day of preparation*, because all things were on that day made ready for the solemnities of the paschal week. John xix. 14.

PRESBYTERY, a body of ministers met for ordaining a person, or for any business relating to the church. 1 Tim. iv. 14.

PRETORIUM, the palace of the Roman governor at Jerusalem, in the hall of which he sat to administer justice. Mark xv. 16. It is called the *judgment hall*. Acts xxiii. 35.

PRICKS, sharp points placed in the end of a long staff, and used formerly to drive oxen. Acts ix. 5. They are now commonly called *goads*.

PRIEST, the general name for ministers of religion in all ages and countries. In the Scriptures it denotes one who offers sacrifice. Previous to the Mosaic ritual, the offering pertained to private individuals. Fathers were the priests of their own families. But when the dispensation by Moses was introduced, a particular order of men were appointed to that special service, with very solemn and imposing ceremonies. All the male descendants of Aaron were priests, and the first-born of every family of his descendants in succession sustained the office of high priest. Aaron's was an *everlasting* priesthood, because it secured to him and his seed the office of priest for many generations. Ex. xl. 15; Num. xxv. 13. But Christ's is an *unchangeable* priesthood, as it never can pass from him to another. Heb. vii. 24.

PRINCE, a chief governor, a king's son. Jesus Christ is called the *Prince of Peace*, because he came to make peace among men. Is. ix. 6. "God hath highly exalted him to be a *Prince* and a *Saviour*, to give repentance to Israel and forgiveness of sins." Acts v. 31. Satan is called the *Prince of this world*, because he boasts of having the kingdoms of the earth at his disposal, (Matt. iv. 9,) and because he has an usurped dominion in the world, and great power over the "children of disobedience." Of all this power he will soon be dispossessed. John xii. 31; Heb. ii. 14, 15.

PROMISE, a declaration of something which shall be bestowed at some future time. The promise was made to Abraham, that in his seed, which is Christ,

all the families of the earth should be blessed. Gen. xii. 3; Acts iii. 25, 26. All the promises of God are certain; not one of them can fail. They will assuredly take place, being confirmed by the oath of God. Heb. vi. 17, 18. They are exceedingly great and precious, as they contain a declaration of things greater, better, and more lasting than were ever before revealed unto men. 2 Pet. i. 4.

PROPHET, one who foretells future events, being instructed by the Spirit of God. Jesus Christ was the greatest prophet that ever appeared in the world. His prophecies have been fulfilling from the time he delivered them to this day; and the present commotions among the nations, and the glorious spreading of the Gospel of salvation, is but the fulfilling of what he declared among the people.

PROPITIATION signifies that which is the foundation of *reconciliation*. In the New Testament it means Jesus Christ, the Mediator between God and man, who is the *Atonement*, or our Peace; who makes both Jews and Gentiles one, who, by him, as the *Propitiation*, are reconciled to God. Eph. ii. 14—16; Rom. iii. 25; 1 John iv. 10. He is the *Propitiation* for the sins of the whole world. 1 John ii. 2. There is a great difference between considering Christ as the *Propitiation*, and his *making* a *propitiation*. Being the *Propitiation*, he is the medium of reconciliation, or the one through whom we have acceptance with God. To *make* a *propitiation* would be to give something to God, to make him willing to help his creatures. But God does not desire gifts or sacrifices, because he *delights* in bestowing mercy. God is love, and he gave his Son that men might be reconciled to their heavenly Father through his manifestation of him.

PROSELYTE, one who is influenced to leave a certain sect and join another. Those who were turned from heathenism to the Jewish religion were termed proselytes. During the time of Christ, the Jews, and especially the Pharisees, used great exertions to make proselytes. Compare Matt. xxiii. 15, with Acts xiii. 43.

PROVERB, a short moral sentence, expressing an important principle in a striking and forcible manner.

The word is sometimes used as synonymous with parable. John xvi.

THE PROVERBS OF SOLOMON constitute an important portion of the Old Testament, being a collection of wise maxims or sayings, chiefly of Solomon, concerning almost every duty and relation of life.

PSALM, a holy song. When *psalms*, *hymns*, and *spiritual songs* are mentioned together, *psalms* may denote such as were sung to an instrument; *hymns*, such as contain only matter of praise; and *spiritual songs*, such as contain doctrines, history, and prophecy for men's instruction. The Psalms of David are sometimes called *The Psalter*, from the *psaltery*, a musical instrument used to accompany them when sung. Whether the titles of the Psalms are of divine authority, is not agreed.

Maschil, it is thought, means a poem, or set composition, signifying that the psalm is designed for instruction. *Michtam* may denote the precious or golden nature of the psalm. Gussetius observes that all the psalms so marked relate to Jesus Christ. *Neginoth* signifies stringed instruments; *Gittith*, an instrument invented at Gath. *Alamoth* denotes the treble, or a song to be sung by virgins. *Shiggaion*, or *Shiggioneth*, may denote that the psalm is to be sung with diversified tunes, or embraces various subjects.

PUBLICAN, a tax-gatherer, or officer of the public revenue. The publicans were remarkable for their rapacity and extortion, and were counted as no better than thieves or pick-pockets. The Jews would not allow them to enter the temple, or the synagogues, to partake of the public prayers, or offices of judicature; or to give testimony in a court of justice. Jesus was reproached with being a friend of publicans and sinners, and eating with them. Luke vii. 34.

PUNISHMENT, suffering for sin. The word *punishment* is synonymous with *correction*, or *discipline*; and its result under the divine administration is the emendation or improvement of the sinner. Thus, as Job says, "happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore and bindeth up; he woundeth, and his hands make whole." Job v. 17, 18. See also Ps.

xciv. 12; Deut. viii. 5; Heb. xii. 5—11.

PURIM is the plural of Pur, and means *lots*. It is the name of a solemn feast among the Jews, in commemoration of Haman's overthrow. The name is derived from the circumstance that Haman *cast lots* to ascertain the best day for destroying the Jews. Esth. iii. 7, and ix. 26.

PURPOSE, intent, design, or determination. According to the good pleasure of God, he *purposed* in himself, that, in the dispensation of the fulness of times, he would gather together in one all things in Christ, both which are in heaven and which are on earth: even in him. Eph. i. 9, 10. "I have spoken it, I will also bring it to pass: I have *purposed* it, I will also do it." Is. xlvi. 11.

PUTEOLI, a city eight miles from Naples, containing about 10,000 inhabitants, now called *Pozzuoli*. It was celebrated for its warm baths, and from these, and its abundance of springs, it derived its ancient name *Puteoli*, from Putei, *wells* or *pits*; though some say it is derived from *putor*, a *stench* or *bad smell*, because of the *sulphureous* exhalations from its warm waters. Paul spent seven days among the brethren in this place, on his way to Rome. Acts xxviii. 13.

Q.

QUATERNION, a guard of four soldiers. Peter was guarded by four men at a time, viz., two in the prison with him, and two before the doors, and they were relieved every three hours, through the watches of the night, by four others; making in all sixteen men.

QUEEN OF HEAVEN, the title under which the moon was worshipped by the heathens. Cakes having the image of the moon stamped on them were presented in sacrifice, as a part of their idolatrous worship. Jer. vii. 18.

QUICK, the living flesh, the sensible part of the body. Those persons who shall be alive at the resurrection, are called the *quick*, in distinction from those who will rise from the dead. Acts x. 42. To give spiritual life to those who were dead in trespasses and sins, is called *quickening* them. Eph. ii. 1—5. And

as this *quickening*, or *making alive*, was altogether gratuitous on the part of God, those who were thus raised from the death of sin to a life of righteousness were said to be *saved by grace*.

R.

RABBI, a title of dignity among the Jews, signifying *doctor* or *master*. It was bestowed on any learned man, but especially on very eminent teachers of the law. The rabbi was ruler of the synagogue, decided all religious disputes, and received the greatest homage. The Pharisees were very fond of this title, (Matt. xxiii. 7;) but our Saviour exhorts the disciples not to use such distinctions among each other, but to look to him as their only Lawgiver and Teacher, whom they should follow in all matters of faith and worship.

RABBONI, a derivative from *rabbi*. It was a greater title than rabbi, and was never conferred upon any except on a few extraordinary doctors of the school of Hillel. When Jesus appeared to Mary while she was seeking his body at the sepulchre, with a mixture of unutterable feelings she exclaimed, *Rabboni;* that is to say, my great Master and Teacher! and so much was her heart affected that she could say no more, but immediately prostrated herself at his feet to embrace him. John xx. 16.

RACA, signifies a vain, empty, worthless fellow; shallow brains; a term of great contempt. Among the Gentoos, such expressions used towards others were punished by a severe fine.

RACE. This word, when it occurs in the New Testament, alludes to the Grecian games, which were celebrated every fifth year, on the isthmus, or neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the *Isthmian games*. The exercises were running, wrestling, boxing, throwing the quoit, &c. All who contended in these exercises went through a long state and series of painful preparations. Thus Horace says,—

"A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;

Th' extremes of heat and cold
must often prove,
And shun the weakening joys of
wine and love."

The race was sometimes performed on foot, on horseback, and sometimes in chariots. The *crown*, which was placed upon the conqueror's head the moment the victory was proclaimed, in the *Olympian* games, was made of the *wild olive*; in the *Pythian* games, of *laurel*; in the *Nemean* games, of *wild parsley*; and in the *Isthmian* games, of the *pine*. These were all *corruptible*, for they began to *wither* as soon as plucked from the trees, or out of the earth. In opposition to these, the apostle says he contended for an incorruptible crown, the heavenly inheritance. He sought not *worldly* honor, but that honor which comes from God.

RACHEL, the daughter of Laban, the wife of Jacob, and the mother of Benjamin and Joseph. The name Rachel is used by the prophet (Jer. xxxi. 15) figuratively, as the maternal ancestor of the tribes of Ephraim and Manasseh; and was said to weep when these tribes were carried into captivity, as a mother weepeth for her children that are not. A similar use is made of her name by the evangelist, (Matt. ii. 18,) where Rachel, who was buried in that vicinity, is supposed to renew her lamentations at the loss of so many of her descendants as fell under the barbarous edict of Herod.

RAHAB, a woman of Jericho, who kept a public house, and, as some have supposed, was a person of bad character. Dr. Clarke observes on Heb. xi. 31, "the word which we translate *harlot* should be rendered *inn-keeper* or *tavern-keeper*, as there is no proper evidence that the person in question was such a woman as our translation represents her. As to her having been a harlot before, and converted afterwards, it is the figment of an idle fancy." She was married to Salmon, a Jewish prince. Matt. i. 5.

RAIMENT was at first made of the skins of beasts; but the art of spinning and weaving was early invented, (Ex. xxviii. 42;) and embroidering, which was common in the days of the Judges. The common garment, in the days of Christ, was a skirt or tunic, reaching to the ankles, generally with sleeves, but sometimes having only armholes. It was confined by a girdle at the waist. Over

this, various garments were worn, according to the rank of the person. All persons wore something in the form of a large shawl, cloak, or "upper garment." When one had nothing on but a tunic, he was said to be "naked." John xxi. 7. Persons could carry various articles in the folds of their shawl, (Luke vi. 38;) and at night it served as the poor man's bedclothing. Around this outer garment the Jews appended a border or fringe, sometimes marked with passages of Holy Writ. In performing laborious work, this garment was laid aside. John xxi. 7; Matt. xxiv. 18. These upper garments would fit persons of any size, and it was customary, when opulent men gave entertainments, to bestow them upon the guests. In such cases, not to accept the proffered robe was a great affront. Matt. xxii. 12.

RAIN was abundant in Israel twice a year, called "the early and the latter rain." The former occurred in September, the latter in March. Violent winds often attend these rains, and overthrow insecure houses. Matt. vii. 25. In tropical climates, the winter is usually the rainy season.

RAMAH, a city of Benjamin, eight miles northward from Jerusalem, (Josh. xviii. 25,) and, being on a hill, was visible from thence. There was another Ramah on the west border of Naphthali, (Josh. xix. 36;) also a Ramath or Ramoth in the lot of Simeon, (Josh. xix. 8;) and a Ramoth, Remeth, or Jarmuth, in the lot of Issachar. Josh. xix. 21.

RANSOM, the price paid for the redemption of a slave or captive. Ex. xxi. 30. To be exempt from the plague, all male Hebrews of adult age paid half a shekel yearly, as ransom or atonement money. Ex. xxx. 12—16. The *ransom* of mankind from sin and the grave is effected through Jesus Christ, who, instead of paying a price or *ransom*, is himself the *ransom*—the one appointed to redeem. He "gave *himself* a *ransom* for *all*, to be testified in due time." 1 Tim. ii. 6. By him all will eventually be redeemed from the slavery and wretchedness of sin.

REASON, that power of the mind by which we discover and apprehend anything to be right or wrong, true or false. Whatever is reasonable is true;

whatever is not reasonable is untrue. The province of reason in matters of religion is, to examine the evidences of revelation, and to understand the will of God as made known in the Scriptures. The Lord condescends to reason with sinners concerning the design he has in view, to render them holy and happy in their final state. Isa. i. 18. An unbeliever is an unreasonable being, and Paul therefore prays to be delivered from such. 2 Thess. iii. 2.

RECONCILE, RECONCILIATION. These terms, as used in the Scriptures, denote the restoration of man to the friendship and favor of God, against whom he had been in a state of rebellion. The Gospel declares Christ to be the reconciliation, or the Mediator, by whom it is effected. God is now in Christ reconciling the world to himself. 2 Cor. v. 19. God is not reconciled to men, for this would imply a change in Him who is unchangeable. James i. 17. The change takes place in man alone.

REDEMPTION, signifies deliverance from such things as respect the body, mind, or both. The Jews were, as to their bodies, in a state of bondage under the law of Moses, which Paul calls a yoke of bondage, and which gendered to bondage. When Christ came, he abolished that law, and freed all who submitted to his law, called the law of liberty. James i. 25; Gal. v. 1. In this way he *redeemed* such as were under that law. There are two things that prevent the mind from being free:—1. The traditions of men. All who believed the doctrine Christ preached, gave up their traditions by which they had been bound. This redemption comes through Christ. 1 Pet. i. 18. 2. Sin, called the bond of iniquity, deprives a person of moral and intellectual freedom. When a man's sins are forgiven, he is delivered, or redeemed from them. Eph. i. 7. The deliverance which the dead receive at the resurrection, is being redeemed from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 23. Paul says, "we have *redemption*," which is forgiveness, (Eph. i. 7,) and yet are sealed unto the *day of redemption*, or the time when the body will be delivered from the grave. Chap. iv. 30.

REED, a plant of the

grass family. The bamboo and common cane are species of the common reed, and so are the calamus and flag. Fishpoles, canes, and rods are made of the reed. It was anciently used for writing, as pens are now. It is often used by the sacred writers to illustrate weakness and fragility. 2 Kings xviii. 21; Isa. xxvi. 6; Eze. xxix. 6. When it is said of the Messiah, "a bruised reed shall he not break," &c., (Matt. xii. 20,) the meaning seems to be, that he shall manage his administration with so much gentleness and sweetness, with so much caution and tenderness, toward the weakest of his subjects, that he shall make his cause to triumph over all opposition. He shall charm mankind in so sensible and irresistible a manner, that they will confide in his name, and seek their refuge and salvation in his grace.

REFINER. Mal. iii. 3. This word is often used figuratively by the sacred writers. Its peculiar force in the above passage will be seen, when it is remembered that refiners of silver sit with their eyes steadily fixed on the furnace, that they may watch the process, which is complete and perfected only when the refiner can see his own image in the melted mass. Thus when Christ beholds his image reflected in the character of his people, the object of the refining process will then be accomplished.

REFUGE, shelter from danger; protection. The custom of *blood-revenge* was so deeply rooted among the Israelites, that the Lord commanded Moses to appoint six cities of refuge for those who had unintentionally caused the death of another. Josh. xx. 7—9. The roads were required to be fifty-eight feet wide, to be kept in perfect repair, with bridges over the streams, and numerous guideboards, marked Refuge, with every necessary provision to facilitate the flight of the unfortunate man who was pursued by the avenger of blood. No one could molest him in one of these cities until his offence was candidly investigated, and judgment passed upon him, if guilty of intentional murder. And the institution of these cities of refuge was wisely designed to check the violence of human passion. The arrangement seems to typify the Lord Jesus, the only refuge for sinners,

under the new dispensation. God is called the Refuge of his people, because he defends them against all the assaults of their enemies. Deut. xxxiii. 27.

REGENERATION. This word occurs but twice in the Bible. See Matt. xix. 28, and Tit. iii. 5. It signifies the new birth, or a change from a carnal to a christian life. It is the communication of spiritual life to a soul previously dead in trespasses and sins, by the energy of the Spirit of God, making use of the word of truth as the instrument. In consequence of this divine operation on the mind, the soul begins to apprehend spiritual things in a new light; to believe them in a new manner; to love them with an affection not before felt; and to act henceforth from new motives and new ends. The word has reference also to that new life which awaits mankind at the general resurrection and restitution of all things.

REINS, the loins or kidneys. The word is used figuratively, like the word *heart*, to denote the affections and dispositions of the mind. Psa. vii. 9; Jer. xii. 2.

RELIGION. This word comes from the Latin *religio*, and is derived from the word *religare*, to bind fast. It signifies that obligation which we feel on our minds, from the relation in which we stand to some superior power. Whatever men think their Creator requires them to believe, or do, may properly be called *religion*, or something binding. Pure religion is that principle of righteousness in the heart which leads us to feel bound, from love to God, to obey what he has commanded, to relieve the distressed, and keep ourselves unspotted from the world.

REMPHAN, a name given to some planet, (probably *Saturn*,) which was regarded as an object of worship. Acts vii. 43. The Israelites worshipped this false god, calling him *Chiun*. Amos v. 26.

REMISSION OF SINS signifies the *removal of sins —taking them away*. It likewise includes the idea of purification of the heart Hence, it is coupled with the outward rite of baptism, signifying that we shall be washed from our sins by the blood of Christ, which *taketh away* the sins of the world. The rite of baptism was a token that

this would be done; it is a figure of the washing by the Holy Spirit.

Paul, after his conversion, was thus commanded by Ananias: "Arise, be baptized, and wash away thy sins." This washing of the body represented the washing away of sins. It was in reference to this purification that it was administered.

REPENTANCE *unto life* is sorrow for sin, grief for having committed it, and a *turning away from it* with abhorrence, accompanied with sincere endeavors, in reliance on God's grace and the aid of his Spirit, to live in humble and holy obedience to the commands and will of God.

When God is said to repent, it does not imply any change or sorrow, for he is of one mind; but it denotes a course of proceeding which, if pursued by man, would indicate repentance or change of purpose.

When it is said, (Rom. xi. 29,) "the gifts and callings of God are without repentance," it means that they are not to be repented of; but that the purposes of God's love towards his offspring are fixed and unalterable, so as not to be frustrated by any unforeseen contingency.

REPHAIM, a remarkable fertile valley near Jerusalem, formerly inhabited by a race of giants. Josh. xv. 8.

REPHIDIM, a place on the western arm of the Red sea, where the Hebrews tempted God, and quarrelled with Moses for want of water. It was therefore called *Meribah*, which signifies *strife* or *contention*. Ex. xvii.

REPROBATE. This word is used in the Scriptures in the same sense with *counterfeit* or *adulterate*. There were some who professed to know God, but in works denied him, being abominable and disobedient, and unto every good work *reprobate*. Tit. i. 16. They were like bad coin, deficient both in the weight and goodness of the metal; and without the proper sterling stamp, and, consequently, not current. The prophet says, "Reprobate silver shall men call them." Jer. vi. 30.

RESTITUTION, signifies the act of recovering, or bringing things back to their former estate. In the Scriptures, mankind are represented as lost sheep, who have gone astray from the true fold, and hence the Son of God was sent to seek and save them. Luke

xix. 10. When this shall be accomplished, then will be consummated the "*restitution of all things*, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts iii. 21.

RESURRECTION, the act of rising from the dead, or returning to life. Jesus Christ is called the Resurrection, because he is the first-fruits, and the certain evidence of the resurrection of others, having the power to raise them from the grave. John xi. 25.

Our Lord says, (John v. 25,) "the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God, and live." The meaning is, that many who are *dead in trespasses and sins* shall hear the voice or *word* of the Son of God, and shall believe and receive *spiritual life* through him. *All* who were *in their graves* were to come forth, (verses 28 and 29,) "they that have done good unto the *resurrection of life*, and they that have done evil unto the *resurrection of damnation*."

When our Saviour was among the Jews, he addressed them as the most wicked people on earth. He found them hiding under false pretensions of piety, and expecting to escape the divine threatenings to which their aggravated offences rendered them obnoxious. Although many evils befel them, they appeared indifferent to their fate, and slept on in dormant apathy. They were dead to the enormity of their sins, and deaf to all the threatenings of God, until they began to experience that great tribulation spoken of by Daniel the prophet. Dan. xii. 1. Then they were waked from the dust, and roused from their dormancy. They then came forth to a sense of their own shame, to the resurrection of condemnation, and suffered that dreadful punishment which they had so often been warned to avert by sincere repentance. (See the word GRAVE.)

REVELATION, an extraordinary disclosure made by dream, vision, or otherwise. Dan. ii. 19. The apostle Paul was favored with many special revelations. 2 Cor. xii. 1; Gal. i. 12. But the most full and complete communication of this character was made to the apostle John, when a prisoner upon the isle of Patmos; and hence it is called, by way of eminence, *the book of the*

Revelation. Most of the predictions of this book were fulfilled in the early age of the church, being revealed as things that must *shortly come to pass*. Rev. i. 1.

REVENGE, returning evil for evil. This is expressly forbidden of God. Lev. xix. 17, 18; 1 Pet. iii. 9. When God is spoken of as a revenger, the term denotes the *effect* of his dealings, and not the *motive*. He does that in kindness which sinful man does from anger and malice, or any unholy passion or emotion, which cannot be ascribed to a holy God. The minds of many good people have been tormented with erroneous fears, from the want of a proper understanding of this subject.

RHEGIUM, a city and promontory in Calabria, in Italy, opposite to Sicily. It is now called *Reggio*.

RHODES, an island of the Mediterranean sea, famous for its *Colossus*, one of the seven wonders of the world. It was 106 feet high, and stood astride of the harbor's mouth, so that vessels could pass under it. It was the work of Chares, pupil of Lysippus, who spent 12 years in making it. It was thrown down by an earthquake, about 224 years before Christ, after having stood 60 years. When the Saracens took possession of this island, they sold this prostrate image to a Jew, who loaded 900 camels with the brass of it, which weighed 720,000 pounds. At this island Paul touched, on his way from Miletus to Jerusalem. Acts xxi. 1.

RIGHTEOUSNESS, an essential attribute of the divine nature, nearly allied to, if not the same with justice, holiness, and faithfulness. It is used also to denote the perfect obedience of Christ. Rom. v. 18, 19. The *righteousness which is of faith*, is that which is obtained by the grace of God, through faith in his Son. Rom. iii. 22. Righteousness is very commonly used for uprightness and just dealing between man and man, as in Eze. xviii. 5—9; and for holiness of life and conversation, as in Luke i. 6, Eph. v. 9.

RIGHT HAND is in Scripture a symbol of power, and hence the effects of divine Omnipotence are often ascribed to the *right hand of the Most High*. To be seated at the right hand is a token of peculiar honor. 1 Kings ii. 19;

Acts vii. 55. To give the right hand was a mark of friendship. Gal. ii. 9. Hence the expression, (Ps. cxliv. 8,) *their right hand is a right hand of falsehood.*

ROLL, a book. Ezra vi. 2; Jer. xxxvi.; Ez. iii. Before the invention of the present manner of binding, writings were rolled on a staff. Such are now used in the Hebrew synagogues.

ROME, the capital of the Roman empire, and once the metropolis of the world, is situated on the river Tiber, in Italy. It was built by Romulus, 750 years before Christ, and, though built at first upon a single hill, it gradually extended over 7 hills, covering a territory 20 miles in circumference, with a population of 2 or 3,000,000. Christianity was early planted here, and has continued to this day, though obscured by popish superstitions. Its present population is reduced to about 150,000, including 10,000 Jews, who occupy a particular section of the city.

ROOF, the covering of a house. The roofs of the Jewish houses were flat, having booths on them, and a battlement breast high around, to prevent falling from them. They often performed their devotions on them. Acts x. 9.

RUBY, a beautiful gem, of a rose-red color, and of precious value. Job xxviii. 18; Prov. xxxi. 10.

RUDIMENTS, the elements or first principles of a science or literature. Religion has its *rudiments*, adapted to the weak and slender capacity of young beginners. Heb. v. 12, and vi. 1. The *rudiments of the world*, (Col. ii. 20,) were the Jewish rites and ceremonies, or the *first elements*; the *alphabet*, out of which the whole science of Christianity was composed. The phrases *the world*, and *this world*, frequently signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

RUTH, a Moabitish woman, who married the son of Naomi, and showed her strong attachment to her mother-in-law by leaving her own country, and following her mother-in-law into Judea. Her kindness was rewarded in finding favor in the eyes of one whom she afterwards married, by which event she became an ancestor of the royal family of David.

The Book of Ruth contains a biography of this woman and her family,

and likewise delineates the watchful care of God over such as put their fear and trust in him.

S.

SABACHTHANI, (Matt. xxvii. 46,) answers to the word *forsaken*, or *forgotten*. The words, *why hast thou forsaken* or *forgotten me?* are often used by the sacred writers, in times of oppression and distress. (See. Ps. xxii. 1, and xlii. 9.)

SABAOTH signifies hosts or armies. Rom. iv. 20; James v. 4. The term *hosts* may refer to angels, to the heavenly bodies, or to the people of God, or all of them.

SABBATH is a Hebrew word signifying *rest*. It was the title given to the Jewish day of rest. The Jews had three kinds of Sabbaths: a Sabbath of days, which was every seventh; a Sabbath of weeks, which was every seventh week; and a Sabbath of years, which was every seventh year; and a Sabbath of seven times seven years, which was the fiftieth, called the year of Jubilee. Lev. xxv. 10. These were all *shadows*, and pointed to Christ, who is the rest to all who believe. Col. ii. 16, 17; Heb. iv. 9. Jesus Christ never commanded his followers to keep the *Sabbath*, because it was a *shadow*. He met his apostles on the first day of the week, and the churches met together on the same, to preach, and to break bread; (John xx. 19; Acts xx. 7; 1 Cor. xvi. 2;) and their example has been followed to this day. Constantine was the first who made a *law* to observe the first day as a Christian Sabbath, called "The Lord's Day." Rev. i. 10.

SACKBUT, an ancient musical instrument. It is said that one of these instruments was discovered in Herculaneum, where it had been nearly two thousand years under ashes. The lower part was made with bronze, and the upper, with the mouthpiece, of gold. It was presented by the king of Naples to George III. of England, and from the model the modern trombone was fashioned.

SACKCLOTH, a coarse fabric, made of the hair of goats, camels, and horses, and worn as a sign of repentance, or as a token of mourning.

SACRIFICE, whatever is solemnly devoted to God, to be his without reserve. Rom. xii. 1; Heb. xiii. 15. (See OFFERING.)

SADDUCEES, so called from Sadoc, their founder. It is said they rejected all Scripture, excepting the five books of Moses. They denied the resurrection, having hope only in this life. They were bitterly opposed to Christ, and often contended with him on the points that were peculiar to their sect; and they seem to have come forth with all their power against the apostles, when they preached the resurrection of Jesus from the dead, which single fact was a death-blow to their system.

SALOME, the wife of Zebedee, and the mother of James and John. She seemed to have mistaken the true nature of Christ's kingdom, by entreating that her two sons might enjoy temporal honors in it.

SALT is obtained in abundance from the waters of the Dead sea. Branches and twigs which fall into the water become encased in salt, and if a piece of wood is thrown in, it soon acquires a bark or rind of salt. At the southwestern extremity of this sea, there is a plain of considerable extent, entirely covered with salt, without the slightest traces of vegetation. There is a kind used in the land of Canaan, dug out of the earth, which loses its savor if exposed to the air. Matt. v. 13. Salt was appointed to be used in all sacrifices offered to God. Lev. ii. 13.

It is the symbol of wisdom, (Col. iv. 6;) of fidelity and perpetuity; thus a firm and lasting covenant is called a *covenant of salt*. Num. xviii. 19. The phrase *salted with fire*, (Mark ix. 49,) may have allusion to the purification of such vessels as were employed in the service of the sanctuary. Num. xxxi. 23. As "*every one* shall be salted with fire," so "the fire shall try *every man's* work, of what sort it is. If any man's *work* shall be *burned*, he shall suffer loss: but he himself shall be *saved; yet so as by fire*." 1 Cor. iii. 11—15. Hence we learn that the fire spoken of above has both a purifying and a preserving quality. That which is of no value will alone be destroyed; while all that is valuable will be saved.

SALVATION, deliverance from evil or danger. The salvation provided in the Gospel includes the

pardon of sin, and deliverance from its power, its pollution, and all its baneful and unhappy consequences. It is therefore called a GREAT salvation. Heb. ii. 3.

SAMARIA, a city of the Ephraimites, and the capital city of the ten tribes of Israel for some ages. When Omri was king of Israel, he bought a hill from Shemer, and built a city on it, which, from the late owner's name, he called Samaria. 1 Kings xvi. 24. It stood about forty-two miles north of Jerusalem. The site is now overgrown with orchards.

In the New Testament, Samaria signifies the territory between Judea and Galilee; and where the tribes of Ephraim, Manasseh, and Issachar had dwelt.

SAMARITANS. In consequence of the sins of the ten tribes of Israel, they were exiled to Babylon; and the king of Assyria brought men from Babylon and other places of his kingdom, and placed them in Samaria, instead of the children of Israel. 2 Kings xvii. The descendants of these people were the *Samaritans*, between whom and the pure Jews there was a constant jealousy and hatred. The Jews looked upon them as a sort of mongrel heathens, the worshippers of idols, being apostates from the true religion, and persecutors of all who were its adherents. And hence the very name *Samaritan* was, with the Jew, a term of reproach and contempt. John viii. 48. Like the Jews, the Samaritans expected a Messiah, and many of them embraced Christ when he appeared. John iv. 25; Acts viii. 1; ix. 31; xv. 3. As a worshipping sect, they had synagogues of their own, and were so strict on the Sabbath that they would not move out of their place except to attend worship.

SAMOS, an island in the Archipelago, at which Paul touched on his passage from Greece to Jerusalem. It was the birthplace of Pythagoras, and the burial-place of Lycurgus.

SAMOTHRACIA, an island in the Archipelago, contiguous to Thrace, and hence called Samothracia, or the Thracian Samos, to distinguish it from the Samos above mentioned.

SANBALLAT, the governor of the Samaritans. He was averse to the Jews, and used every means in his power to prevent the rebuilding of the temple

under Nehemiah. Neh. vi. 1—9.

SANCTIFICATION, a process by which the soul is cleansed from the pollution and delivered from the power of sin, and at the same time clothed with those spiritual graces that give a relish for the joys and employments of the heavenly world.

SANCTUARY, the most holy and retired place in the Jewish temple. Lev. iv. 6. The word often means the temple itself. 2 Chron. xx. 8; Ps. lxxiii. 17. It is applied to the habitation of God, (Ps. cii. 19;) and to the Jewish sanctuary, whose brazen altar protected petty criminals, being a place of refuge. Isa. viii. 14; Eze. xi. 16.

SANDALS, soles of leather or wood, bound to the feet by straps or strings. As these afforded no protection from the dust, it was necessary that the feet should be washed before retiring to bed. 1 Tim. v. 10. They were generally put off before going into a house or temple. Deut. iii. 5. At the doors of Hindoo pagodas, sandals are collected in great numbers; and the same ceremony is required by the Turks, even of Christians and strangers.

SAPPHIRE, a precious stone, of a pure blue, which in its finished state is very beautiful and valuable. Rev. xxi. 19.

SARDINE, a precious stone, of a red color, commonly called cornelian, and valued for seals and ornaments. It was the first jewel in the high priest's breastplate.

SARDIS, an ancient city of Lesser Asia, at the foot of Mount Tmolus. Rev. i. 11.

SARDONYX, a precious stone, white, and red underneath. Rev. xxi. 20.

SATAN, an adversary, an accuser, an enemy; whatever is opposed to God and righteousness. (See Devil.)

SATYR, a name given to some animal that prowled round the ruins of Babylon; supposed to be the ape or baboon. Some of the ancients worshipped it as the god of forests and rural places; delineating it as half man and half goat.

SAVIOUR, a term applied to Christ, who came not to destroy men's lives, but to save them. Luke ix. 56; John xii. 47. He is the "*Saviour of all men.*" 1 Tim. iv. 10. "We have seen, and do testify, that the Father sent the Son to be the Saviour of the

world." 1 John iv. 14. "We have heard him ourselves, and know that this is indeed the Christ, the *Saviour of the world*." John iv. 42.

SAVOR, the odor or taste of anything. "A savor of death" is a noxious odor, that causes death; and "a savor of life" is a fragrance contributing to life; a figure used in relation to the different effects of the Gospel upon those who receive or reject it. 2 Cor. ii. 16.

SAVOREST, to exhibit or relish a taste of; as, thou *savorest* not the things that be of God, but those that be of men. Matt. xvi. 23. That is, thou dost not relish, or thou dost not understand or discern the things of God, but art wholly taken up with the foolish thought that my kingdom is of this world.

SCEPTRE, a wooden staff or wand, five or six feet long, sometimes overlaid with gold, or ornamented with golden rings, with an ornamented point. It was borne in the hands of kings, and others in authority, as a token of power. Est. viii. 4; Gen. xlix. 10. It had its origin in the shepherd's staff, as the patriarchal chiefs were shepherds as well as princes. When the sceptre was held out to be touched by those approaching the throne, it was a sign of the royal acceptance and favor. The sceptre of the gospel kingdom is now held out to all nations; and the command is, "Look unto me, and be ye saved, all the ends of the earth." Isa. xlv. 22.

SCEVA, a Jewish priest residing at Ephesus, whose seven sons practised exorcism. Acts xix. 14. Exorcisms or adjurations of evil spirits were common among the Jews; and the power to cast them out, by the use of certain arts and charms, they pretended to have derived from Solomon. But that this was the case, remains to be proved; and who can believe, without the strongest proof, that these curious arts were a part of that wisdom which he received from God?

SCORPION, a venomous insect, resembling the lobster so much that the Arabs call the latter the sea-scorpion. It has a long, slender tail, and a deadly sting at its extremity, full of dangerous poison.

SCOURGE, an instrument of punishment, composed of three lashes or thongs of leather or small cords. The sufferer was tied by his arms to a low

pillar, his back laid bare, his body bent forward, and the blows applied so severely that life was often terminated. The law directed them not to exceed forty stripes; and the Jews, in order to prevent the law being broken, limited the number of lashes to thirty and nine. Deut. xxv. 2, 3. When the scourge had three thongs, thirteen blows made the "forty stripes, save one." This Paul endured five times. 2 Cor. xi. 24. It was customary to scourge a person who was to be crucified; and hence the body of the blessed Redeemer was torn and lacerated by this cruel and shameful outrage. Matt. xxvii. 26; John xix. 1.

SCRIBE, the king's secretary. 2 Sam. xx. 25. It was the duty of the priests and Levites not only to study the book of the law, and to read and explain it to the congregation, but to transcribe it, and multiply copies among the nation at large. The scribes were usually of the tribe of Levi, and they carried with them, as oriental scribes do at this day, the implements of their art—an inkhorn thrust into the girdle; a knife to sharpen the reed or pen; a pumice-stone to smooth the paper or skin; and a sponge to correct mistakes. Eze. ix. 2. The scribes and doctors of the law, in Scripture, mean the same thing; and he that in Matt. xxii. 35 is called a *doctor of the law*, or a *lawgiver*, in Mark xii. 28 is named a *scribe*, or *one of the scribes*.

SCRIP, a bag or purse, which, according to its size, was used for food or for money. It was made of skin or coarse cloth, and hung round the neck like a knapsack. 1 Sam. xvii. 40; Matt. x. 10.

SCRIPTURE, from the Latin *scriptura*, signifying *anything written*. Sometimes the word means the law of Moses, the Psalms, and writings of the prophets. Luke xxiv. 27. With these are included all the holy writings. 2 Pet. iii. 16. *The Apocryphal* books of the Old Testament are not received as authentic except by the Papists; nor were they ever considered to be canonical by any until the council at Trent, in 1550, (under the auspices of pope Pius IV.,) voted them to be genuine, and sanctioned by divine authority.

SEARED, marked or burned with a hot iron. 1 Tim. iv. 2. (See remarks

under the word Conscience.)

SEAT, the place where the scribes sat to judge people according to the law of Moses, or to give the meaning of his law. Matt. xxiii. 2. The place where cruel laws and sentences were passed against the innocent, as at Rome, is called the *seat of the beast*, (Rev. xiii. 2, and xvi. 10,) and *Satan's seat*. Rev. ii. 13.

SEER, a prophet, so called from his foresight of the future. 1 Sam. ix. 9.

SEETHE, to boil anything. Ex. xxiii. 19.

SELAH. This word is supposed to be used as a note of admiration, demanding a solemn pause. It is usually placed at some remarkable passage, and seems designed to excite and quicken the attention.

SELEUCIA, the first city on the coast of Syria, coming from Cilicia, near the place where the river Orontes pours itself into the sea. Acts xiii. 4.

SENATE, the chief council of the Jewish nation, composed of aged and experienced men, called *elders of Israel*, (Acts iv. 8,) and *elders of the Jews*. Acts xxv. 15.

SEPULCHRE, a place for burying the dead, whether a grave, or a place hewn out of a rock.

SERAPHIM, the plural of *Seraph*. They are supposed to be the most exalted order of the angelic host, that attend upon the throne of the Most High. Is. vi. 2, 6; and perhaps Heb. i. 7; as the word *Seraphim* seems to be derived from *flame;* and to mean *fiery ones*, or those who excel in love and zeal.

SERGEANTS, a class of officers under the Roman government, who were appointed to carry the bundle of rods before the magistrate, and to inflict the punishment of scourging and beheading criminals. Acts xvi. 35, 38.

SERPENT, an animal distinguished for its subtlety. Matt. x. 16. Three hundred species are known, and about one sixth of all are venomous. The brazen serpent was lifted up by Moses, (Num. xxi. 9,) to typify or shadow forth that Saviour who should be lifted up from the earth and draw all men unto him. John iii. 14, and xii. 32.

Why a symbolic serpent should be used to typify the Son of Man, may be seen by the fact that the serpent was anciently worshipped as a *soter* or *sa-*

viour. Socrates worshipped his good genius under the form of a serpent, and some great men were adored under the form of a serpent, *soter*, or saviour, as in the case of Esculapius, the medical reformer. Thus, the image of the *serpent* was used to symbolize that *Saviour* who was to restore a sick and diseased world.

SHAMBLES, a meat market. 1 Cor. x. 25.

SHARON, a beautiful district, along the Mediterranean shore. Its fertility and beauty are often spoken of by the sacred writers.

SHEBA, a province in the northern part of Arabia, between the Red sea and the Indian ocean, settled by Sheba, a descendant of Shem. The inhabitants are called Sabeans. Job i. 15.

SHEKEL, a weight among the Hebrews. The common shekel of money was equal to a half dollar. The shekel of the sanctuary was possibly double that sum. There were also parts of a shekel, as the fourth, third, and half.

SHEW-BREAD was unleavened bread, prepared anew every Sabbath, and presented hot on the golden table, in twelve loaves of a square or oblong shape, answering to the number of the tribes of Israel. It was called *shew-bread*, because it stood continually before the Lord. The old loaves were removed every Sabbath, and, as a general rule, were to be eaten by the priests alone, in the court of the sanctuary. 1 Sam. xxi. 3—7; Matt. xii. 4. The shew-bread served to remind the Hebrews of their dependence on God for daily support, and was an emblem of Jesus, who is the bread of life. John vi. 48.

SHIBBOLETH. In a war between the Ephraimites and the Gileadites, the former were routed and fled towards Jordan. The Gileadites had taken care to post a party at the fords, and when an Ephraimite who had escaped came to the river-side and desired to pass over, they asked him if he were not an Ephraimite. If he said no, they bade him pronounce *shibboleth*, (signifying a *stream*;) and if he pronounced it *sibboleth*, according to the dialect of the Ephraimites, they killed him. Thus forty-two thousand were detected and slain in a short period of time. Judg. xii. 6. Compare Matt. xxvi. 73.

SHIELD, a piece of defensive armor, worn on the

left arm, to prevent injury from an enemy. God is called the *shield* of his people. Ps. lxxxiv. 11, and cxv. 9, 10, 11. Princes and great men are called *shields*, being ordained as protectors of the people. Ps. xlvii. 9. Faith is the Christian's *shield*, being his defence, through Christ, in withstanding the temptations of sin. Eph. vi. 16.

SHIGGAION, a word which, in the Hebrew, signifies to *stray*, or *wander*; whence some conjecture that it denotes the song to be various, running from one kind of tune to another, and expressive of great anguish of heart. The plural of this word occurs in Hab. iii. 1.

SHILOH, a city of Ephraim, twenty-five miles north of Jerusalem. Here Joshua erected the tabernacle, and divided the land of promise, by lot, among the twelve tribes. It is also a title of Messiah, the author of our happiness, and denotes him to be the one whose right it is to reign as the great peace-maker sent of God.

SHOES. Hebrew slaves went barefoot; others had their feet covered when they went from home. Usually, shoes were made of skins or wood. Soldiers often wore those made of iron and brass. To bear or unloose the shoes of another, was a token of the lowest humility. Shoe-latchet is the string which fastens on the shoe.

SHRINES. Those of Ephesus were little cases after the model of Diana's temple, made of silver, with her image enclosed. They were sold in such quantities as to afford profitable work for many hands. Acts xix. 24.

SIDON, the capital city of the Phenicians. It was built, soon after the flood, by Sidon, the eldest son of Canaan.

SILAS (contracted from Sylvanus) is supposed to have been a native of Antioch, and a member of the christian church there. He was the associate of Paul in several of his tours, and his fellow-prisoner at Philippi.

SILOAM, a fountain rising at the foot of Mount Zion. Its waters were received into two large pools. From these the Jews drew water on the last day of the feast of tabernacles, which they brought into the city, singing portions of Is. xii. It was poured on and around the altar, with joyful acclamations. Near this place stood the *tower in Siloam*, (Luke xiii. 4,) built

over one of the porticoes near the pool. Neh. iii. 15.

SIMEON. (1.) The son of Jacob. (2.) The saint who embraced the infant Jesus. Luke ii. 25. (3.) A christian minister of Antioch. Acts xiii. 1.

SIMON PETER, a distinguished disciple of our Lord. John i. 40.

SIMON THE CANAANITE, or SIMON ZELOTES, (the zealous,) was one of the twelve disciples. Several other persons of this name are mentioned, as the Pharisee, (Luke vii. 36,) the leper, (Matt. xxvi. 6,) the father of Judas Iscariot, (John vi. 71,) and the tanner of Joppa, with whom Peter lodged. Acts ix. 43.

SIMON the Cyrenean, who bore the Saviour's cross. Matt. xxvii. 32.

SIMON, the cousin or brother of our Saviour. Matt. xiii. 55.

SIMON MAGUS, or the SORCERER, was a native of Samaria. He professed to be a convert to the christian faith, and was baptized by Philip. He was afterwards severely rebuked by Peter as a hypocrite, attempting to purchase the gifts and powers of the Holy Spirit with money. Acts. viii. 18—24.

SIN is the transgression of the law of God, whether in thought, word, or deed. The word is sometimes used for a *sin-offering*, as in Hos. iv. 8, 2 Cor v. 21. The priests were said to *eat sin*, or that which was brought as a sin-offering, either from greediness, or in violation of the law.

The *sin unto death*, and *not unto death*, mentioned 1 John v. 16, has reference to a distinction in the Jewish law between offences capital and not capital; making some offences punishable with death, without the possibility of pardon. In some cases the law authorized a commutation of punishment, if circumstances justified it. These were *sins not unto death*; as the powerful intercession of the friends of the criminal might save him.

"The sin spoken of by our Lord, (Matt. xii. 31, 32,) ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31; xxxv. 31; Lev. xx. 10; 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the christian dispensation as it was under the Jewish, namely, by the de-

struction of the body? And is not this the same mentioned 1 John i. 7, called there *the sin unto death;* that is, a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed."—*Dr. A. Clarke.*

SINAI. This mount stands in Arabia Petrea, and is called by the Arabs *Jibbil Mousa*, or the Mountain of Moses. It has two summits, *Horeb* and *Sinai*. The last is much the highest, and is called the *Mount of God*. The ascent is very steep, and is by steps which the Empress Helena, mother of Constantine the Great, caused to be cut in the rock. At the top of Sinai there is an uneven and rugged place, sufficient to hold sixty persons. Here stands a chapel, and near to it a fountain of fresh water. At the bottom, in a narrow valley, is the convent of St. Catherine, enclosed by high walls without any doors, to render the place secure from Arab robbers. Visiters are drawn up in a basket let down from a window forty feet from the ground.

SLEEP. (1.) That state of the body in which, though the vital functions continue, the senses are not affected by the ordinary impressions of external objects. (2.) A state of stupidity which people are in when they have no sense of what is taking place around them. Rom. xiii. 11; 1 Thess. v. 6. (3.) Natural death. 1 Cor. xv. 51; 1 Thess. iv. 13.

SMYRNA, a city of Ionia, on the eastern shore of the Mediterranean, about forty-six miles north of Ephesus. The church in this place is one of the seven addressed in the Apocalypse.

SNARE, a trap; metaphorically, anything that tends to entangle us in evil. God "rains snares" on men when he punishes them by letting them fall into the consequences of their sins. Psa. xi. 6; Eze. xii. 13.

SNOW falls occasionally in Palestine, and always in large flakes. Hence it is said, "He giveth snow like wool." Psa. cxlvii. 16.

SOAP. The composition that we call *soap* was probably not known in ancient times. A plant called *borith* was burnt to ashes, which were leached, and

the water, becoming impregnated with a strong salt, was used for cleansing cloth. The *barilla* brought to this country from Spain is thought to be the plant borith above mentioned. Jer. ii. 22; Mal. iii. 2.

SODOM, one of the cities of the plain which were destroyed on account of the wickedness of the inhabitants. Gen. xiii. 12, 13.

SOLOMON, king of Israel, was the son and successor of David. Soon after his birth, the prophet Nathan was sent by divine authority to give him the name of Jedediah, signifying *beloved of the Lord.* He is said to have been the author of several books besides those in the Bible.

SONG OF SOLOMON, a sublime mystical allegory, representing the reciprocal love of Christ and the church. In 1 Kings iv. 32, we are told that "he spake three thousand proverbs: and his songs were a thousand and five;" of which this is supposed to be the chief for length and grandeur, and is hence called a *Song of Songs.*

SON OF GOD. The phrases "Son of God" and "Son of man" occur with nearly equal frequency, and are each mentioned about eighty times in the Scriptures. By the title *Son of God*, we understand to be meant the pure Divine Truth as it proceeds from the bosom of Divine Love, and not yet intelligible to created beings, but in its first preparation for becoming so. The other is the Divine Truth under an accommodated form, adapted to the capacities of apprehension and reception in finite and human creatures. This figure of personification is frequent in the Old Testament. In the original of Job v. 7, *sparks* are called "*sons* of the burning coal." An *arrow* is "the *son* of the bow," (ch. xli. 28;) or *arrows* are "the *sons* of the quiver." Lam. iii. 13. So, a *fruitful hill* is "a horn, the *son* of oil." Isa. v. i. A *valiant man* is "the *son* of strength." 1 Sam. xiv. 52. A *person in danger of dying*—fitted for it, as it were, by circumstances—is "a *son* of death." 1 Sam. xxvi. 16; 2 Sam. xii. 5. Gussetius reckons ten classes of the figurative application, in the Old Testament, of the term *son;* and he shows that all these uses of the word have their parallels in the writings of the evangelists and apostles. If, then, a spark is termed "the son of the coal," and

an arrow "the son of the bow," or of "the quiver," as *proceeding* thence, most properly is the Divine Truth, as *proceeding* from the Divine Essence and Original, denominated "the Son of God," "the Only-begotten of the Father;" and if a person in prospect of certain or imminent death is called "a son of death," because *fitted for it*, and, as it were, *appointed to it*, as the phrase is sometimes rendered in the English version, (Psa. lxxix. 11, cii. 20,) most properly is the Divine Truth named "the Son of man" when *adapted to human apprehension*. (See remarks under the word CLOUDS.)

SOOTHSAYER, one who pretended to foretell future events. They dissected the entrails of animals, to discern what would come to pass. This was a common mode of divining among the Romans.

SORCERER, a magician, enchanter, or conjurer. They claimed the power of calling up departed spirits, (1 Sam. xxviii;) of inflicting plagues, (Ex. viii. 18, 19.) Judgments are pronounced upon those who practised sorcery. Is. xlvii. 9; Rev. xxi. 8.

SOSTHENES, a ruler of the Jewish synagogue at Corinth, who was beaten by a party of Greeks, or, perhaps, Hellenistic Jews, because he would not support them in their opposition to Paul. Acts xviii. 17. He is supposed to be the same person mentioned in 1 Cor. i. 1, as the associate of Paul.

SPIRIT, signifies, (1.) The invisible God, who is so called in John iv. 24. (2.) The influence or operation of God upon men, called the Spirit of God. Rom. viii. 14. (3.) The word signifies Jesus Christ, who is made a quickening Spirit. 1 Cor. xv. 45. (4.) It means the words or doctrine of Christ. John vi. 63; 2 Cor. iii. 6.

Discerning of spirits was once a miraculous gift of the ministry, given for the purpose of detecting impostors. 1 Cor. xii. 10; 1 John iv. 1; Rev. ii. 2.

Quenching the Spirit is a metaphorical expression, meaning that, by our sins, we suppress the graces of the Spirit, which are compared to light and heat. The Spirit is represented as being *quenched* or *grieved* when any *act* is done, *word* spoken, or *temper* indulged, contrary to its dictates. It is the Spirit of *love;* and, therefore, anger, malice, revenge, or any unkind

feeling towards others, will so far extinguish its influence.

SPRINKLING, Blood or. The Jewish high priest, on the great day of atonement, carried blood into the inner sanctuary, and sprinkled it upon the mercy-seat. By this sprinkling of blood an *atonement* was made for the uncleanness of the children of Israel. Lev. xvi. 16. But all these sprinklings were partial and inefficacious. The blood of sprinkling under the New Testament continues through ages, and by it we draw nigh to God, and get our hearts sprinkled from an evil conscience. The *sacrifice* offered by Abel was pleasing in the sight of God, and was accepted in behalf of him who offered it; but the blood of Christ is infinitely more acceptable with God; it was shed for *the whole human race*, and will cleanse the world of all unrighteousness. John i. 29.

STEPHANAS, one of the earliest converts to Christianity in Corinth. 1 Cor. xvi. 15.

STEPHEN was one of the seven deacons, elected by the apostles to relieve them from the burden of providing daily bread for the widows and poor. Acts vi. 5. He sometime afterwards devoted himself to preaching the Gospel. Acts viii. 5. He was finally stoned to death for his defence against the false and malicious charges of his opponents, among whom was Saul of Tarsus. Acts vii. 2—60.

STOCKS, an instrument of punishment. The offender sits on a block, with his legs fastened between two pieces of wood, pierced with holes and fitted to each other, so that when the legs were in they could not be drawn out. Acts xvi. 24.

STONING, the punishment under the law of Moses for capital offences. The culprit was led out of the city, and divested of his clothes, when one of the witnesses first threw him on the ground. Then two others threw upon his breast a great stone, and if this did not kill him, the multitude stoned him also. Paul was stoned at Lystra, and left dead by the mob; but he was miraculously restored to life and soundness, so that he was able to walk into the city, that his persecutors might see the power of God in his restoration, and young converts be confirmed in

the truth and faithfulness of God. Acts xiv. 19, 20.

SUPERSCRIPTION, that which is written on the top, or outside. It was a custom among the Romans to write the crime for which a man was condemned to die, on a table, and carry it before him to the place of execution, and then place it over his head, where it might be read. In this way Jesus Christ was treated. Mark xv. 26; Luke xxiii. 38.

SURETY, one who gives security for another person or thing. This word occurs but once in the New Testament, where it has reference to Christ, who is made the *surety* of a better testament. Heb. vii. 22. This better testament or covenant is the Gospel, or ministration of righteousness, which is designed to subdue the world, and bring all into obedience to God. There was no mere man able to do it, not for want of a desire, but for want of the power to accomplish it. Christ is surety of its accomplishment. He has power and life, and has engaged to put down all rule, authority, and power; and he will not fail nor be discouraged until he set judgment in the earth, and the isles shall wait for his law. He will assuredly perform all that God has appointed him to do.

SURNAME, a name added to a man's first one, to denote his family. This word originally was *sire-name*, or the name of the father. In the days of Christ, people in general had but one name; and he introduced among his disciples the *surname*. He knew that his Gospel would make men acquainted with each other all over the earth, and that with only one name they could not be distinguished from others of the same name. By the *surname*, one may be distinguished from a million; and a brother may be written unto in any part of the world.

SYNAGOGUE, among the Jews, was a place where people met to worship God. They might be built in any place where there were worshippers enough to associate for the purpose. Their construction resembled somewhat that of the temple. The centre building, which was called the temple, was furnished with an ark or chest, containing a copy of the law, which was read. A low desk or pulpit was erected about the middle

of the synagogue. Some of the seats were higher than others, and were assigned to the elders. They were called the chief or *uppermost seats*. Matt. xxiii. 6. Each synagogue had its proper officers. The council, to whom the direction belonged, consisted of elders, or aged and influential men. The president of this council was called the *ruler*, or *chief ruler of the synagogue*. Mark v. 22; Acts xxviii. 8. The rulers of the synagogue had power to excommunicate offenders. The putting one out of the synagogue was a punishment more dreaded by the Jews than scourging. When the apostles were excluded from the Jewish synagogues, they held their religious meetings in private houses.

The service of the synagogue was as follows. The people seated, the angel or minister ascended the pulpit, and offered up the public prayers, the people rising from their seats, and standing in a posture of deep devotion. The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into fifty-four sections, with which were united corresponding portions from the prophets, and these were read through once in the course of the year. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person present, by invitation. This happened with our Saviour, (Luke iv. 17—20,) and there are several instances recorded of himself and his disciples teaching in the synagogues. The whole service concluded with a short prayer, or benediction, with an audible *Amen* from the whole congregation.

SYRACUSE, was once a famous city on the south-east of Sicily, about twenty-two miles in circumference, which had a fine prospect both by sea and land, and was once the largest and richest city of the Greeks. Here Paul tarried three days, as he went prisoner to Rome. Acts xxviii. 12.

SYRIA. The word *Syria* is called *Aram* in the Hebrew, from a son of Shem, from whom the Syri-

ans descended. Syria proper had the Mediterranean sea on the west, Cilicia on the north, the Euphrates on the east, and Canaan and part of Arabia the Desert on the south. Its excellent soil and noble rivers, the Euphrates, Orontes, Cassimire, Adonis, Barrady, &c., rendered it a most delightful country. It was divided into various provinces, which derived their names from their situation and circumstance. The kings of these provinces were engaged in frequent wars with the children of Israel, sometimes subject to them, sometimes independent, sometimes opposed, and sometimes in alliance with them. Syria was successively subject to the Assyrian, Babylonian, Persian, Macedonian, Seleucidian, Roman, and Mahommedan dominion, to which last it now belongs.

No country was more celebrated in antiquity than Syria. In the southwest was the land of promise, the country of the Israelites, and the cradle of Christianity. Phenicia, particularly its cities of Tyre and Sidon, were famous for commerce. Damascus was long the capital of a powerful kingdom, and Antioch was once a royal residence, and accounted the third city in the world in wealth and population. Balbec and Palmyra still exhibit splendid remains of their ancient greatness. Ignorance, superstition, and barbarism now cover the land, and no traces of its civilization remain but ruins. Palestine, robbed and spoiled, sits in desolate widowhood amidst the dust and ashes of her former greatness; and the remnant of the Jewish nation, once the entire church of God, live like aliens and bondservants in the land of their fathers. But there is much of unfulfilled prophecy and promise scattered along the whole track of revelation, which throws a cheering light over the happy future; and faith rests assured that

"Those ruins shall be built again,
And all this dust shall rise."

T.

TABERNACLE. (1.) A tent or movable house, such as Abraham, Isaac, and Jacob dwelt in. (2.) The tent erected by Moses in the

wilderness, where the people came to worship, and where God manifested his glory. (3.) Our mortal bodies, which are movable buildings. (4.) Heaven, the holiest of all, where Christ now apppears in the presence of God for us. Heb. viii. 2, and ix. 11. The church's "tent was enlarged," and "her curtains stretched out," her "cords lengthened," and her "stakes strengthened," when the heathen were given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

TABLE. The table of the ancients was nothing but a circular skin, or piece of leather, spread upon the floor, on which the food is laid, while those who partake sit round with their legs crossed. Near the edges of this leathern tray there are holes, or loops, through which, when the meal is completed, a cord is drawn, by means of which the whole is compressed into a small compass, and hung upon a nail. After the captivity, the Jews adopted the Persian mode of eating, which was to have a raised table like ours, only shaped like a horse-shoe, or three sides of a square. Against these were placed couches, with their end to the table. The body reclined at meals, supported by the left arm. The open space in the centre enabled the servants to perform their duty.

TABOR, a mountain in Galilee, about fifty miles north of Jerusalem, and six from Nazareth. It is from two to three miles in height, and on the top is a delightful plain, about a mile in circumference, and nearly enclosed by trees. It commands one of the finest prospects in the world. On the northwest is the noble expanse of the Mediterranean; west and south are the beautiful plains of Esdraelon and Galilee; and east, thirty miles off, the sea of Tiberias; while from the north are seen the snow-covered peaks of Lebanon. On this mountain, Barak encamped with ten thousand of the men of Zebulon and Naphthali, and at the foot of it defeated the host of Jabin. Jud. iv. 6, 8. According to tradition, it was here that our Saviour was transfigured. Matt. xvii. 1.

TABRET, sometimes called *timbrel*, was an instrument of music, formed and played like the modern tambourine.

TALENT, a Jewish coin or weight; that of silver of about the value of 1,500 dollars, and that of gold about 25,000.

TARES, a Chaldee word implying *degenerate wheat*. God sowed good seed in his field; made man in his own *image* and *likeness*. The enemy corrupted this good seed, and caused it to degenerate. The parable of the *tares and wheat* has reference to the state of the Jewish people. God had sowed them, at first, wholly a *right seed*, but now they were become utterly *degenerate*, and about to be plucked up and destroyed by the Roman armies, which were the angels or messengers of God, whom he had commissioned to sweep these rebellious people from the earth.—*A. Clarke*.

TARSUS, was a city of Cilicia, situated on the river Cydnus, and was a place of considerable importance, and at one period became a rival to Alexandria and Athens, in the arts and sciences. On account of the services rendered to the Romans by the inhabitants, Julius Cæsar endowed them with all the rights and privileges of Roman citizens. Hence Paul spoke of himself as being *free-born*. Acts xxii. 28.

TEKEL, a Chaldee word, signifying *thou art weighed*.

TEMAN, a city of Edom, supposed to have been settled by Teman, grandson of Esau. Amos i. 12. In Hab. iii. 3, allusion is made, in the highest strain of poetic imagery, to the removal of the symbols of the divine presence from the land of Teman and Paran to Sinai.

TEMPLE, the sacred edifice built at Jerusalem for the worship of God. David collected silver and gold to the value of 4,000 millions of dollars, and 184,600 men were employed seven years in building it. It was erected on Mount Moriah; and was dedicated with solemn prayer by Solomon, during seven days of sacred feasting, and by a peace-offering of 20,000 oxen and 120,000 sheep. It remained in its glory about thirty-four years, when Shishak carried off all its treasures. After this it was frequently profaned and pillaged, and was at last broken down and destroyed by the king of Babylon, and the nation itself carried into captivity. In fifty-two years after these events, Cyrus ordered

it to be rebuilt, which was done under the direction of Zerubbabel. Though inferior in many respects to the first temple, having no ark, no mercy-seat, no visible revelation of the divine glory, no sacred fire, no urim and thummim, and no spirit of prophecy, still it was in breadth and height twice the size of Solomon's. It furnished a fixed place of worship for the nation, and ultimately became the theatre of far more glorious illustrations of the divine glory than the first temple ever witnessed. Hag. ii. 9.

This second temple stood about five hundred years, and was much decayed, when Herod the Great undertook to build it anew. He began the work seventeen years before the birth of Christ, and completed the main building in less than ten years, so that it was fit for the service. The whole work occupied forty-six years. It was made far more complete and beautiful than at first by Zerubbabel, and was one of the most astonishing structures in the world, for magnitude and magnificence. It was burnt and entirely destroyed by the Roman army under Titus, A.D. 70–71, and the site of it made like a ploughed field. A Turkish mosque now stands on the very spot. Into this no Jew or Christian dare venture on pain of death, or of redeeming his life by embracing Mahometanism.

TERAPHIM, supposed to be household gods or images, kept as charms to preserve from evil, and were sometimes consulted for oracles.

TERTULLUS, probably a Roman lawyer. Roman orators, advocates, &c., were found in different provinces of the Roman empire, and in general spoke both the Greek and Latin languages. The Jews, being ignorant of the Roman forms of law, would of course employ a person acquainted with them to manage their causes.

TESTAMENT. This word, in the Scriptures, has the same meaning as the word *covenant*. The Old Scriptures are called the *Old Testament*, or covenant, or dispensation. The covenant of grace, as contained in the writings of the evangelists and apostles, is called the *New Testament*. It is last in order, and will never be abolished. The old will or testament is now of no force, excepting that part

of it which is incorporated in the new.

TESTIMONY, TESTIMONIES. These terms sometimes denote the whole revelation of God's will. They also refer to the tables of stone, which were part of the covenant between God and the people of Israel; and hence the ark in which they were deposited is called the *ark of the testimony*. The Gospel is also called the *testimony*. 1 Cor. i. 6; Rev. i. 2.

TETRARCH, a Roman magistrate, who governed the fourth part of a kingdom.

THEOPHILUS. The literal import of this word or name is *friend of God*. He who bore the name, (Luke i. 3,) was some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses of Luke seem to be a *private* epistle, sent by the evangelist with the history, which, having been carefully preserved by Theophilus, was afterwards found and published with the Gospel of Luke.

THESSALONICA, the capital city of Macedonia, situated on the southwest frontier of Thracia. It was anciently called *Halis*, and Therme; but Philip, father of Alexander the Great, called it *Thessalonica*, to commemorate his victory over the Thessalians. A church was planted here by Paul, Silas, and Timothy. A persecution, stirred up by the Jews, obliged them to leave the place, after they had preached in it three or four Sabbaths. Acts xvii.

THOMAS, one of the twelve apostles, was also called *Didymus*, (*the twin.*) He was actively engaged in propagating the Gospel among the Medes, Parthians, and other nations; and finally suffered martyrdom, by being thrust through with a spear.

THREE TAVERNS, a place, so called, perhaps, from the circumstance that three houses of public entertainment were established there. Meeting brethren at the Three Taverns caused Paul, when on his way to Rome as a prisoner, to thank God and take courage. Acts xxviii. 15. It was not the sight of the *Taverns* which encouraged Paul, but the brethren he met there.

THRONE, the seat of a monarch. That of Solomon was raised six steps, and was of solid gold and ivory. The word is used to denote kingly authority, (Gen. xli. 40;) and hence

angels are called *thrones.* Col. i. 16.

The throne of Christ's glory, or *his glorious throne*, signifies the throne of his mediatorial kingdom; and the judging then to take place, is the *ruling* or *governing* men with his truth. Macknight, on this passage, observes, "In the seventh chapter of Daniel, the prophet, speaking of the erection of the Messiah's kingdom, says, (verse 9,) *I beheld till the thrones were set*, (not *cast down*, as it is in our translation,) *and the Ancient of days did sit*, namely, on one of the thrones that were set. 13. *And behold, one like the Son of Man came to the Ancient of days* while he sat on his throne, *and they brought him near before him, and there was given him dominion, and* GLORY, *and a kingdom.*" "By *the kingdom* given him, was meant his mediatorial kingdom; and by *the glory*, his being seated beside the Ancient of days, on one of the thrones mentioned. In this kingdom, the apostles likewise were to be seated on thrones, and to judge the tribes; that is, were to be next the Messiah in dignity and office; his ministers by whom he was to subdue and govern the church. He, as king, reigns in righteousness, and the apostles with him decree justice, and shall continue to do so until the period called the *end*, when he shall deliver up the kingdom to God the Father." 1 Cor. xv. 24—28.

The apostle Paul, in his letter to the Hebrews, says—"We see Jesus, who was made a little lower than the angels, for the suffering of death, *crowned with glory and honor;* that he by the grace of God should taste death for every man." Chap. ii. 9. And in verse 7th, "Thou *crownedst him with glory and honor*, and didst set him over the works of thy hands." 8. "Thou hast put all things in subjection under his feet, and left nothing that is not put under him." And again, Phil. ii. 9—11: "Wherefore God hath *highly exalted him*, and given him a name which is *above every name*, that at the name of JESUS every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." It is impossible to conceive a higher *name* or *title* than that of JESUS, or *Saviour of the world*. "The worship thus offered," says Dr. Clarke,

" is to the glory of God ; so that, far from being idolatrous, as some have rashly asserted, it is *to the honor of the Divine Being*." And again he says, on Heb. ii. 8, "*The crowning Christ with glory and honor* must refer to his *exaltation* after his resurrection, in which, as the *victorious* MESSIAH, he had all power given to him in heaven and earth. And although *we do not yet see all things put under him, yet we look forward to that time when the whole world shall be bowed to his sway ;* and when the stone cut out of the mountain without hands shall become great, and fill the whole earth."

TIMBREL, a musical instrument, supposed to have resembled the tambourine of modern days.

TIME. (1.) A measure of duration, such as a moment, hour, day, month, or year. (2.) The period, in the purpose of God, when his kingdom should be preached in the world. Mark i. 15. (3.) The whole of the gospel day, called an accepted time. 2 Cor. vi. 2. (4.) The years that are past, called "old time." 1 Pet. iii. 5. (5.) The end of the Jewish polity. Jude 18. (6.) The period when all mankind shall be restored to their primitive state, that God may be all in all, called "the times of restitution of all things." Acts iii. 21. God has purposed in himself, in the dispensation of the *fulness of times*, or under the *gospel dispensation*, to gather together the whole human family in Christ, who is the head of every man. Eph. i. 10.

TITHES mean the same as TENTHS. It was an early practice to give a tenth of one's income to religious purposes. The Pharisees tithed their mint, anise, and cummin, small herbs, a tithe of which does not appear to have been demanded. Jesus did not so much condemn them for their over scrupulous observance of the rites and ceremonies of religion, as for neglecting the soul, spirit, and practice of Godliness. Matt. xxiii. 23.

TITTLE, a small point attached to some of the characters in the Hebrew alphabet. A small circumstance.

TITUS, an eminent Christian pastor, a Gentile by descent, and an early convert under Paul.

TOOTH. The law of retaliation allowed the Jewish magistrate to give one who had been deprived of a tooth or an eye, the

tooth or eye of the aggressor in return. Ex. xxi. 24. The Greeks and Romans had the same law; and, oftentimes, if a man put out the eye of another, he was condemned to lose both of his own eyes. But our Lord says, "Resist not evil;" (Matt. v. 38, 39;) that is, "do not repel one outrage by another;" for he that does so makes himself precisely what the other is, *a wicked person*.

TOPAZ, a precious gem, of the color of gold. Rev. xxi. 10.

TOPHET, the name of a place in the valley of Hinnom. Jer. xix. 14; vii. 31; 2 Kings xxiii. 10. It is supposed that it received its name from *Toph*, the Hebrew name of a *drum*, because that instrument was used to drown the cries of the infants that were sacrificed to Moloch. To prevent the continuance of this horrid practice, Josiah defiled this valley by making it a common depot for the filth of the city, and carcasses that were refused burial. It was also made the place of execution for all who were condemned to be stoned or burnt to death, by the Sanhedrim. From that time it was universally abhorred and abandoned to loathsomeness.

TORMENTORS, agents of Jewish courts of justice, or the keepers of the prison, whose duty it was to torture criminals in various ways. Matt. xviii. 34.

TRACHONITIS, a rocky and uneven district east of the Jordan. Being infested with robbers, Herod the Great obtained the province on condition that he should extirpate them. At his death his son Philip succeeded to the government of it by the will of his father, being confirmed to him by the decree of Augustus.

TRADITION, something handed down from one generation to another without being written. The Jews in the days of Christ were zealous for the traditions of their fathers, and transgressed the commands of God to keep them. Matt. xv. 1—6.

TRANSFIGURE. This word denotes a change of aspect or appearance, not of substance or body. It is used in reference to the change seen in the face and apparel of our Saviour on the mount. Matt. xvii. 2.

TREE OF KNOWLEDGE. Gen. ii. 9. Eminent men suppose that this passage should be understood *allegorically*, and that the tree of knowledge

of good and evil means simply that *prudence* which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. It is certain that to *know good and evil*, in different parts of Scripture, signifies such knowledge and discretion as leads a man to understand what is *fit* and *unfit;* what is not proper to be done, and what *should* be performed. The prohibition of God was intended to exercise this faculty in man, that it should constantly teach him this moral lesson, that there were some things fit and others unfit to be done, and that, in reference to this point, the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty already possessed by man. It seemed to be natural to our first parents to desire to be increasingly wise. God had implanted this desire in their minds; but he showed them that this desire should be gratified in a *certain way;* that *prudence* and *judgment* should always regulate it; that they should carefully examine what God opened to their view, and should not pry into what he chose to conceal, because *that* knowledge would tend nei ther to their perfection nor happiness.

The Tree of Life. Rev. xxii. 2. Some suppose that by this tree of life the *Gospel* is intended; the twelve fruits, the *twelve apostles;* and the leaves, *gospel doctrines*, by which the nations, the *Gentiles*, are healed of the disease of sin. Others think it refers to Christ himself, and that by partaking of his fulness we attain unto life everlasting.

It is said of the tree of life, that it "bare twelve manner of fruits," &c.; that is, it produced twelve different fruits, or fruit twelve times in the year, as it immediately explains, *yielded her fruit every month:* signifying the permanency of those delights that appertain to the city of God. *And the leaves of the trees are for the healing of the nations;* beneath their salutary shade no disease shall ever invade the nations of the earth, but perpetual health shall flourish among them. Eze. xlvii. 12.

In illustration of our own views, we transcribe the following stanzas:

"This *tree of life* is *Christ the Lord*,
Who came to save our guilty race;
The *fruit* is his *eternal word*,
The *leaves* are his *restoring grace*."

"From Jesse's root a *Branch* did rise,
Whose fragrance fills the lofty skies;
Which spreads its leaves from pole to pole,
A healing balm for every soul."

TRIBUTE, money paid as a tax. By the Jewish law, (Ex. xxx. 13,) a tribute or capitation tax was half a shekel, or twenty-five cents, which was expended in the temple service. Paul recommended Christians to pay tribute according to law. Rom. xiii. 7.

TROAS, a maritime city near the site of ancient Troy, so celebrated in Grecian history. A christian church was planted here by Paul, who lodged with one Carpus, with whom he left his cloak and some parchments. The church is now extinct, and the place lies in ruins.

TROGYLLIUM, a town in Ionia, opposite to Samos, where Paul tarried one night on his way from Troas to Miletus. Acts xx. 15.

TROPHIMUS, an Ephesian convert who accompanied Paul from Ephesus into Greece, and from thence to Jerusalem. Acts xx. 4; xxi. 29.

TRUMPET, an instrument of music, originally made of the horn of a ram or ox, and subsequently of metal. Silver trumpets were used by the priests in giving notice of the approach of festivals, and in giving signals of war.

TYCHICUS, an Ephesian convert, who stood high in the confidence of St. Paul. He styles him "a beloved brother, and faithful minister of the Lord," whom he sent to the Ephesians, that "he might know their affairs, and comfort their hearts." Eph. vi. 21, 22. He sent him for the same purpose to the Colossians. Col. iv. 7, 8. He is also mentioned in Tit. iii. 12, and in 2 Tim. iv. 12. He seems to have been the most intimate and confidential friend that Paul had.

TYRE, a city of Phenicia, about 90 miles northwest of Jerusalem, and 18 miles southwest of Sidon. It was probably built 1300 years before Christ, and was situated on the continent, or main land, and was destroyed by Nebuchadnezzar, after a siege of 13 years, B. C. 573. There was another Tyre about 5

miles distant from the former, which was built upon an island, about 4 furlongs or half a mile from the shore. This city Alexander destroyed, after a seven months' siege, in the year B. C. 332, having built a causeway to it, out of the ruins of the old city. Its destruction was foretold, Zech. ix. 3, 4. It afterwards revived, and belonged successively to Syria and Egypt, to the Romans, Saracens, crusaders, and was finally destroyed by the Mamelukes of Egypt, to prevent the ingress of Christianity, A. D. 1289. In 1516 it was seized by the Ottoman Turks, who hold possession of it to this day. Its present name is called *Zur*, and it contains about 3000 inhabitants.

U.

UNCTION, a word used figuratively, in reference to the ceremony of anointing, (Ex. xxx. 23—33,) and signifies the instruction received by the believer from the Spirit of God, by which they know that which no man can teach them. 1 John ii. 20, 27.

UNICORN, a strong and ferocious animal, frequently mentioned in Scripture. Critics are not agreed as to what animal the word *unicorn* refers to. Some think the *rhinoceros* is intended; others have thought that the *buffalo* was the true unicorn; and another class contend that it designates some animal which has become extinct. The pictures which represent the unicorn in the form of a horse, with a horn on its forehead, have generally been supposed fictitious; but a similar animal has been found in South Africa; and several good writers have defended the representation as being correct.

UPHARSIN, one of the words written on the wall at Belshazzar's feast, which signifies *dividing*. *Peres*, which is used for this word in Daniel's interpretation, (chap. v. 28,) is the same word with Upharsin in the original, but in a different case or number. as *he was divided*.

It should be observed that each word in Dan. v. 25, stands for a short sentence. *Mene*, signifies NUMERATION; *tekel*, WEIGHING; and *peres*, DIVISION. The reason the king's wise men could not read the writing, was because it was in the

pure Hebrew, or *Samaritan*. Daniel could easily read it, for it was the character used by the Jews previously to the Babylonish captivity. Had the words been written in the *Chaldean* character, every wise man there, who could read the alphabet of his own language, could have interpreted them.

URIM AND THUMMIM signify *lights* and *perfections*. It is supposed that they were the twelve precious stones of the high priest's breastplate, on which were engraven the names of the twelve tribes of Israel, and that the letters, by standing out, or by some illumination, marked such words as contained the answer of God. The manner of inquiry made by *Urim and Thummim* was the following: "When they inquired, the priest stood with his face before the ark; and the inquirer stood behind him, with his face to the back of the priest. And the inquirer said, *Shall I go up?* or, *Shall I not go up?* And forthwith the Holy Spirit came upon the priest, and he looked at the breastplate, and saw therein, by the vision of prophecy, *Go up*, or *Go not up*, in the *letters* which showed forth themselves upon the breastplate, before his face." (See Numb. xxvii. 18, 21; Judg. i. 1, 20; xviii. 28; 1 Sam xxiii. 9—12; xxviii. 6.) It is said that when David consulted the Lord whether he should go into a city of Judea, three letters, which constituted the word *Go*, rose up, or became prominent in the names on the breastplate.

USURY, money paid for use of money. Matt. xxv. 27; Luke xix. 23. The Hebrew word for *usury* signifies *biting*. The word seems generally to be taken in an evil sense, for an unlawful profit which a person makes of his money or goods. The law of Moses prohibited the Jews from taking any interest of each other for the loan of money, though they were allowed to take it of foreigners. The exchangers of money were in the habit of receiving it at low interest, and loaning it at high interest, taking the difference for their gain. The practice of usury is severely denounced in the Scriptures. Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8.

UZ, a district of Arabia, probably settled by Uz, or Huz, the grandson of Shem. Gen. x. 23; xxii. 21.

UZZAH, a son of Abin-

adab, who was instantaneously killed, for laying his hands upon the ark, in violation of the express provisions of the divine law. Num. iv. 2—15.

UZZIAH, the son and successor of Amaziah, on the throne of Judah. He was in many particulars a good king; but, being elated by his prosperity, he aspired to execute the office of a priest, and to offer incense in the temple. In this he was resisted by the priests, and while enraged by their interference, the leprosy broke out upon his forehead, and there remained during his whole life, so that he was obliged to spend the latter part of it in solitude. 2 Chron. xxvi. 21.

V.

VEIL. (1.) The covering which Moses put over his face when he delivered the law to the Jews. 2 Cor. iii. 13. (2.) The curtain that divided the holy place from the holiest of all. Heb. ix. 3. (3.) The veil of ignorance which prevents the Jews from seeing the glory of the Gospel, and leads them to resist its light and influence. John ix. 39; 2 Cor. iii. 14, 15. Women disgraced themselves by appearing in public without a veil, (1 Cor. xi. 3—10,) especially, perhaps, as it was the chief and almost the only difference between the dress of women and men. A woman's veil was regarded as an emblem of her subjection to the other sex. There were various forms of the veil, some covering the whole person, and others only the face; that of Ruth was large enough to hold six measures of barley. Ruth iii. 15.

VENGEANCE often denotes mere punishment, without any reference to the state of the mind in which it is inflicted. The word is applied to God in the same manner as anger, hatred, &c., are attributed to him; not as denoting a state or temper of mind, but as implying an act or course of proceeding such as indicates a particular state of mind when done or pursued by man. When vengeance, anger, wrath, jealousy, repentance, grief, &c., are ascribed to the Deity, these terms are used because no other can illustrate to us the ope-

rations dispensed by his hands.

VERILY, truly. When repeated at the introduction of a remark, it denotes a strong and solemn affirmation.

VESTMENT, the sacred robes of pagan and Jewish priests. 2 Kings x. 22. The *vestry* was the place where they were kept, and put off and on. A *vesture* is an upper robe. Deut. xxii. 12. Christ's having his "vesture dipped in blood," and inscribed "King of kings and Lord of lords," imports that in conquering and subduing his enemies he displays his sovereign power and dominion. Rev. xix. 13, 16.

VIPER, a venomous serpent, the bite of which produces painful death in a few hours. Acts xxviii. 3. The scribes and Pharisees, their doctrines and pernicious examples, were as certain ruin to the minds of men, as the bite of a viper was to their bodies. Matt. iii. 7, 12, 34; xxii. 23.

VIRTUE, divine or miraculous power. The diseased woman seems to have been the most signal case of cure among those who touched the body of Christ. She came in faith, and consequently received energetic influence from on high. There would be more instances at least of *spiritual* healing, if there were more *faith* among those who are called *believers*. Mark v. 30; Luke viii. 46.

VISION, something seen and understood. A revelation is something manifested to the *understanding*, but a *vision* is something manifested to the understanding *and sight*. Zechariah had a vision of an angel; he *saw* him. Luke i. 22. Peter had a vision; he *saw* a sheet, &c. Acts x. 17, 19. Paul had a vision; he *saw* a man from Macedonia. Acts xvi. 9. He also had a vision of Christ; he *saw* him. Acts xxvi. 15, 16. He had visions and revelations beyond any of the apostles, and *saw* more than was lawful to utter. 2 Cor. xii. 4.

VOICE. (1.) Any sound made by the mouth and breath. 1 Cor. xiv. 19. (2.) The sound heard at Sinai, when the law was given, which shook the earth. Heb. xii. 26. (3.) The prophecies which foretold the coming of Christ, called the *voices* of the prophets. Acts xiii. 27. (4.) That sound from heaven which manifested to the

people that Jesus was the Son of God. Matt. iii. 17; 2 Pet. i. 17. (5.) John the Baptist, who was God's voice to the people. John i. 23. (6.) The *Gospel of Christ*, called the voice of the Son of God. John v. 25; x. 3. (7.) The power of Christ is called the voice of the Archangel. John v. 25; 1 Thess. iv. 16. (8.) The general shout of the redeemed family of man, which will be given when the kingdoms of this world become the kingdom of our Lord and his Christ. Rev. xi. 15; v. 11—14.

VOW, a solemn and religious promise, or oath, to leave off some sin, or to perform some duty. The Mosaic law gave certain rules for their observance. The vows of children were not valid unless ratified by parents, nor those of a wife except known and countenanced by the husband.

VULTURE, a species of eagle. It was reckoned an unclean bird by the ceremonial law. Deut. xiv. 13. It is said that the vulture is remarkable for its extreme acuteness of sight, enabling it to discern its prey at a great distance. Thus Job says, (chap. xxxviii. 7,) "There is a path which the vulture's eye hath not seen;" implying that its vision is most acute and penetrating.

W.

WALK, to move forward by leisure steps. It is often used in Scripture to denote conversation and manner of life. To *walk in darkness*, is to live in a course of ignorance and sin. To *walk in the light*, is to live in the ways of truth and holiness. To *walk by faith*, is to rely upon Christ for salvation, and to live in the firm belief that the promises of God will certainly be fulfilled and accomplished. To *walk after the flesh*, is to be guided by sensual appetite and love of carnal pleasures. To *walk with God*, is to live in communion with him, endeavoring to be approved of him in all things. To *walk after the Spirit*, is to be led by the counsels of God, and to live in accordance with the rule of his word.

WASH, to cleanse outwardly, to bathe or purify. The Jews washed before

eating, as they used their hands instead of knives and forks. Mark vii. 3. Strangers and travellers had their feet washed by a servant. For the master of the house to do it, was a mark of great condescension. John xiii. 8. To cleanse inwardly, by the Spirit of God, is called *the washing of regeneration.* Titus iii. 5. *Washing from sins* in the blood of Christ. Rev. i. 5.

WATCH. The original division of the night was into the first, middle, and morning watch; but after the captivity, the Jews adopted the custom of Rome and Greece, which divided the twelve hours of the night into four watches, beginning with six in the afternoon. Mark xiii. 35. The *cock-crowing* is supposed to mean the watch of the night from midnight to daybreak.

WATCHMEN. In Persia, it is said, the watchmen were obliged to indemnify those who were robbed in the streets; and hence they were extremely vigilant to give alarm when necessary, that the inhabitants might be secure from violence. They were also required, as among us, to call the hours of the night, in a loud voice, as they patrolled the streets. In times of great danger, they were posted in the towers over the gates of the city. Eze. xxxiii. 2—6; Isa. xxi. 8; lxii. 6.

WATER, that well-known element used as a common beverage among men. This is said to be scarce in the eastern countries, so that people are obliged to pay for it. Num. xxii. 17—19; Lam. v. 4.

Water, when disturbed, signifies trouble and affliction. Psa. lxix. 1. Flowing in abundance, it represents the gifts of the Holy Spirit. Isa. xii. 3; John vii. 37, 38. The Spirit of God, in such as believe, is a river of *living* water, flowing out for the good of others, and, at the same time, is in them, a living fountain, springing up into eternal life. John iv. 14. *A spring*, in the Hebrew phraseology, is termed *living water*, because of its constantly boiling up and running on. By these *perpetual fountains*, (Rev. vii. 17,) we are to understand *endless sources* of *life* and *happiness*. "By the expression, *living water*," says Dr. Clarke, "is always meant *spring water*, in opposition to *dead*, *stagnant water*, contained in ponds, pools, and cisterns." "It

was thus understood by the inhabitants of the East. And what our Lord means by it is evidently the Holy Spirit, as may be seen in John vii. 38, 39. As water *quenches* the *thirst*, *refreshes* and *invigorates* the *body*, *purifies* things *defiled*, and renders the earth *fruitful*, so it is an apt emblem of the gift of the Spirit, which so *satisfies* the souls that receive it, that they *thirst no more* for *earthly* good. It *purifies* them from all spiritual *defilement*, on which account it is called the *Holy* Spirit; and makes them *fruitful* in every good word and work."

WAY, a public road to walk in. The word is frequently used to denote the habits of a person, or the method of doing anything. Christ is said to be the *new and living way*. Heb. x. 20. The *way* by the *old* covenant neither gave life nor removed the liability to death. It was the way to peace and reconciliation through the *dead bodies of the animals slain*. In opposition to this *way by death*, Christ is called the *living way*. The way of the tabernacle waxed *old*, and so was prepared for a removal; but the gospel way of salvation shall never be altered, nor change, nor decay. It is always *new*, and remains forever. It is *living* as to its effects;—it leads to life, and infallibly conducts the sinner unto *life eternal*.

WEEK signifies seven days. The Jews had three kinds of weeks. 1. A natural week of seven days. 2. A week of seven years. 3. A week of seven times seven years. They gave no names for the days of the week, but the number only, as the first, second, or third day. The names of the days in modern use are derived from the Saxon language, having a mythological signification.

WHITED SEPULCHRES. It was customary to whitewash the Jewish sepulchres annually, so that they might be seen and avoided, as coming in contact with them was the occasion of ceremonial defilement. Num. xix. 16. It gave them a neat and beautiful appearance, and presented a striking contrast to the dark and offensive mass within. Matt. xxiii. 27.

WILD OLIVE, (Rom. xi. 17,) a small tree, remaining green through the winter season of the year. The fruit is similar to the plum in shape and color, being first green, then pale,

and when fully ripe nearly black. The tree in its wild state is said to be nearly barren, but when cultivated is very prolific, so much so that a single tree has been known to yield berries in sufficient quantity to produce a thousand pounds of oil. The Hebrews used the oil not only in lamps and with salads, but for every domestic use in which butter is considered necessary, and in the meat-offerings of the temple. A press was used for the extraction of the oil, consisting of two vats, one above the other. The berries, being put in the upper one, were trodden out with the feet. Mic. vi. 15. The olive branch is universally regarded as an emblem of peace. Capt. Cooke found that its green branches, carried in the hands, or stuck in the ground, were thus used as a sign of peace by the untutored inhabitants of the South Sea Islands.

WILDERNESS. (1.) A tract of land not cultivated, yet not wholly barren or desert, but oftentimes affording good pasturage. Ishmael settled in the wilderness of Paran, and David took refuge from the persecutions of Saul in the same; in which the numerous flocks of Nabal, the Carmelite, were pastured. Such places were not deserts, but thinly-peopled or less fertile districts. The forerunner of our Lord resided in the wilderness of Judea till he commenced his public ministry. Matt iii. 1; iv. 1; Luke iii. 2.

(2.) Such places as were utterly waste and dreary, as the wilderness where our Lord was tempted of the Devil. Matt. iv. 1. Mark says he was with the *wild beasts*, (chap. i. 13,) which seems to imply that he was in the most remote and savage part of the desert. The forty years' wandering of the Hebrews was in a wilderness indeed, and by no means the common thoroughfare between Egypt and Canaan. Moses calls it "great and terrible," "a desert land," "the waste, howling wilderness." Jeremiah calls it "a land of deserts and of pits," "a land of drought," "of the shadow of death," "where no man dwelt." Jer. ii. 6.

(3.) The word is used metaphorically to denote things barren or unattractive. The Gentile world was so called. Isa. xxxv. 1—6; xliii. 19. The people of God are represented as in a wilderness while in this world, (Song viii. 5,)

though favored with the presence of Christ.

WIMPLE, probably a hood or shawl, like the veil which Ruth had. Ruth iii. 15; Isa. iii. 22.

WINDOW. To avoid the dust and prevent exposure, the windows in the houses of the East open upon the court within, and not upon the court without. This gives a melancholy aspect to the streets, as nothing but an unbroken line of blind walls is seen on either side. There is sometimes a projecting balcony, or porch, in front, carefully closed by latticework, and opened only on some public occasions.

WINE, a liquor made from grapes, as cider is made from apples. The process of distilling ardent spirits from wine and other liquors was invented by the Saracens, several centuries after the death of Christ.

WINE-PRESS, a vat or cistern in the ground, built up or lined with masonwork. They were divided into two parts, one being deeper than the other. Into the shallow apartment the grapes were thrown, while several men, with their feet and legs bare, trod the fruit, the juice escaping through a grated aperture near the bottom, and caught in a vessel underneath. Isa. lxiii. 3; Hag. ii. 16. The treaders sung and shouted, (Isa. xvi. 10,) while the red blood of the grape flowed around them, and thoroughly stained their garments. Jer. xxv. 30; xlviii. 33; Lam. i. 15; Rev. xix. 13—15.

WISE MEN. The wise men, or Magi, who visited our Saviour at his birth, were supposed to be a class of astrologers, or worshippers of fire. These Magi, having discovered an unusual appearance or meteor in the heavens, probably thought it to be the *star* mentioned by Balaam. Num. xxiv. 17. They were of Jewish extraction, and knowing the promise of the Messiah, were now, like other believing Jews, waiting for the consolation of Israel. "The Jews believed," says Dr. Clarke, "that there were prophets in *Saba* and *Arabia*, who were of the posterity of *Abraham* by *Keturah*; and that they taught, in the name of God, what they had received in tradition from the mouth of Abraham. That many Jews were mixed with this people, there is little doubt; and that these eastern *Ma-*

gi, or philosophers, astrologers, or whatever else they were, might have been *originally* of that class, there is room to believe."

WITCH is a woman, and *wizard* is a man, that pretends to some power whereby he can foretell future events, cure diseases, call up or drive away spirits. The art itself is called *witchcraft*. No sin is more severely denounced by the sacred writers, not only under the Mosaic dispensation, but under the Gospel. Ex. xxii. 18; Deut. xviii. 11, 12; Gal. v. 20.

WITNESS, one who gives testimony. Two or more were required in judicial investigations. Deut. xvii. 6, 7. John exhibits the Gospel in the light of a testimony, (1 John v. 9;) and Christ himself is called the *faithful and true witness*. Rev. i. 5; iii. 14.

WO. This word often denotes a feeling of compassion or sympathy, as "Wo is me." Psa. cxx. 5; Matt. xxiv. 19. In other connections it is equivalent to the threatening of punishment. Hab. ii. 6—9; Zech. xi. 17.

WORD, one of the titles of Jesus Christ. He is probably so called because he is the intelligible indication of the Father's will and character, as words are of our thoughts. Words give others an exact description of our *thoughts and intentions;* and the Saviour gives the mind of the invisible God. He is the *character* or *image* by which all the likeness of the *original* becomes manifest; being a perfect *facsimile* of the whole. Heb. i. 2, 3. The Scriptures are figuratively called the *word of God*, (Rom. ix. 6;) the *word of righteousness*, (Heb. v. 13;) the *word of faith*, (Rom. x. 8;) and the *word of salvation*. Acts xiii. 26.

WORLD. This term is used by the sacred writers in a variety of senses, each of which may generally be determined by its connection.

Among them may be mentioned the following: The habitable earth, (Ps. xxiii. 8;) present existence, (John i. 9;) the nations and kingdoms subject to Rome in the time of our Saviour, (Luke ii. 1;) an indefinite number, (John xii. 19; Acts xix. 27;) the close of the Jewish dispensation, (Matt. xxiv. 3;) the corrupt practices of sinners. James i. 27; 1 John iv. 5. The phrases *this world* and *world to come*, (Matt. xii. 32,) signify, says

Dr. Clarke, "*this dispensation*, (viz. *the Jewish*,) and *that which is to come*, (viz. *the Christian*.") "*The world to come*," he observes, "is a constant phrase for the times of the Messiah, in the Jewish writers."

WORMS, a class of animals found in putrefying flesh. In some diseases they are bred in the flesh. Job vii. 5; xvii. 14. Herod was eaten of worms and died. Acts xii. 23. Owing to the constant accumulation of filth and putrefaction in the valley of Hinnom, near Jerusalem, it was always alive with worms, and fires were kept burning day and night, to consume the sources of pestilence. Jesus Christ speaks of these worms, (Mark ix. 44, 46, 48,) and has reference to what is said in Is. lxvi. 24. Whatever men may tell us of the *worm* being the *conscience*, it is certain from the Scriptures that the worm is in the *carcass*, which is a *dead body*.

WORSHIP. This word, as used in the Bible, has various significations. In many instances it means simply an act of respect, (Matt. ix. 18, Acts x. 25,) and does not imply any religious emotion. It was an eastern custom to prostrate oneself to another, as an act of esteem and reverence; which custom still exists. In this act the person kneels and puts his head between his knees, his forehead at the same time touching the ground. It was used to express both civil and religious reverence. Where the act respects the Deity, the connection shows it. John iv. 24; Rev. xxii. 9. It is used, however, in relation to idol gods. Dan. iii. 5, 12, 14; Acts xix. 27.

WRATH, violent displeasure. When it is applied to God, it does not mean that he is subject to violent passion, but denotes a course of proceeding or events which, if pursued or brought about by men, would indicate the feelings of rage, fury, anger, and revenge. (See Revenge.)

WRITING, at first, was rudely done, the letters being cut or scratched on stone, (Ex. xxiv. 12,) or on plastered stones, (Deut. xxvii. 2,) or on clay, which was afterwards baked like brick, or on plates of lead. Then tablets of wood were used, on which the letters were traced. Then those were improved by being covered with thin wax and writing with a sharp stick. To obliterate the writing it

was held to the fire; hence God is said to blot out sins "as a cloud." Afterwards bark, &c., became in use.

The sharp instrument for writing was called a *style*; hence a man's manner of writing is called his *style*. (See PAPER, PARCHMENTS, PEN.)

Y.

YEAR. The Jews had both a *civil* and a *sacred* year. In the first they regulated their national concerns, and in the other their religious affairs and festivals. The civil year commenced in the month *Tizri*, answering to the last half of our September and first half of October; and their sacred year in the month *Nisan*, corresponding either to March or April, according to the passover moon. The sacred year was instituted as a new era to commemorate the deliverance of Israel from the yoke of the Egyptians. Ex. xii. 2. Every third year they added a month, to make up for the days lost in consequence of measuring the months by revolutions of the moon, which made the year consist of 354 days. Julius Cæsar fixed the Roman year at 365 days and 6 hours. The odd 6 hours in 4 years made a gain of 1 day, which was then added to February, and occasions that year to be called *leap-year*. But this reckoning was wrong, as it includes about 11 minutes too much; and this, in 130 years, runs the reckoning forward one day, and in 1600 years created an error of 10 days.

In the year 1582, Pope Gregory, the Roman astronomer, proposed to strike out this excess of 10 days, and to omit 3 leap-years in every 4 centuries. This was called the *New Style*, and was adopted both by Catholic and Protestant states. Russia, however, has not acceded to this reform, and the consequence is, the 12th day of the month with us is the 1st day of that month with her.

In prophetic language, a *year* is 360 of our years, and a *month* 30 years, a *day* being put for a year. Thus 3 years and a half, and "times, time, and half a time," or 42 months, or 1260 days, denote the 1260 years' duration of Antichrist. Rev. xi. 2, 3; xii. 6, 14.

The practice of numbering the years from the birth of Christ was not adopted until several centuries after that event. Different countries had different eras for commencing; such as the foundation of a metropolis, or the reign of a king. The christian era was adopted in the time of Cromwell. It is supposed that the creation occurred at or about 4004 years before the birth of the Saviour.

YOKE, the law of Moses, which was a *yoke of bondage* which none were able to bear. Acts xv. 10; Gal. v. 1. Christ's invitation says to the sinner, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my *yoke* upon you, and learn of me, for I am meek and lowly in heart; and ye shall *find rest unto your souls*." The Pharisees bound *heavy burdens* upon the people, grievous to be borne; (Matt. xxiii. 4;) but the Gospel imposes nothing that is burdensome. On the contrary, it provides for the complete removal of all that oppresses and renders man unhappy. It cleanses from all unrighteousness, purifies from all sin, and succors in every temptation. The commandments of God are not grievous. *Thou shalt love the Lord thy God with all thy heart*, and thy *neighbor as thyself*. Can anything be more congenial to man than *love?* such a love as is inspired by God, and in which the soul *rests supremely satisfied and happy?* The tender invitation of the compassionate Jesus is sufficient to inspire the most diffident soul with confidence.

Z.

ZACCHEUS, a rich Jew, resident in Jericho, and chief officer of the tax-collectors in that place; and hence he is called a sinner, for the Jews regarded all publicans or tax-gatherers in this light.

ZECHARIAH, one of the minor prophets, who began to prophesy soon after Haggai. He and Haggai encouraged the Jews to rebuild the temple and city. He wrote the book bearing his name, which, though often obscure, contains several animating predictions of the future glory of Christ's kingdom,

in terms uncommonly full and explicit.

ZEDEKIAH, son of Josiah, and the last king of Judah. He commenced his reign at twenty-one, and reigned eleven years. His career was marked with crime. He revolted against Nebuchadnezzar, but was subdued and carried prisoner to him, who caused his children to be put to death before his face, and his own eyes to be put out; and then, loading him with chains of brass, he was sent to Babylon, where he died. 2 Kings xxv. 1—11.

ZEPHANIAH, the son of Cush, who lived in the days of Josiah. His prophecy is the thirty-sixth in the order of the Old Testament. It is designed mainly to excite the Jewish nation to repentance, in view of threatened judgments, and to comfort the followers of God with promises of the final triumph of righteousness.

ZERUBBABEL was the leader of the first colony of Jews that returned from the captivity in Babylon. Ezra ii. 2. To him Cyrus entrusted the sacred vessels that were returned to Jerusalem. He laid the foundation of the temple, and restored its worship. Zech. iv. 6—10; Ezra iii. 2—13.

ZION, or Sion. The last name seems to have been applied to Mount Hermon. Both names are applied to the hill or fortress called the *castle of Zion*. 1 Chron. xi. 5. Thither David removed from Hebron, whence it was called the *city of David*. 2 Sam. v. 9; vi. 10.

It was the southernmost of the hills on which Jerusalem was built, having the valley of Kedron on the east, and that of Hinnom or Gehenna south and west, Acra to the north, and Moriah northeast. The temple and its courts on Mount Moriah were called Zion, (Ps. lxv. 1, lxxxiv. 7,) and the appellation is applied figuratively to *the church*, as the living temple of Jehovah. Ps. xcvii. 8; cii. 13. *Zion*, in the New Testament, signifies the gospel dispensation, and is held up as the opposite to the law of Moses, called the *Mount* that may be touched. Heb. xii. 18, 19. The ministration of righteousness is called Mount Zion, the city of the living God, the heavenly Jerusalem. Verse 22. (See Jerusalem.)

Daughter of Zion, (Is. i. 8,) means Jerusalem,

and is so called because Zion was the original, or mother settlement. Hence also the expressions, *sons of Zion*, (Zech ix. 13,) and *children of Zion*, &c. Joel ii. 23.

ZOAR, one of the five cities threatened to be destroyed by fire from heaven, but which was spared at the intercession of Lot. It seems to have been formerly called *Bela*. Gen. xix. 20, 22.

ZUR, a Midianitish prince, who was slain, with others, by the Israelites, when the Midianites suffered at the hands of God for their sins. Num. xxv. 15—18.

ZUZIMS, or ZAMZUMMIMS, a gigantic race of people residing near Moab. Gen. xiv. 5; Deut. ii. 20.

A

BRIEF COMPENDIUM

OF THE

HISTORY OF OUR SAVIOUR.

In the reign of Herod, king of Judea, the time had come when the spirit of prophecy in "holy men of old" had predicted that He should be born, who should be "a light to the Gentiles, and the glory of God's people Israel." And the angel Gabriel was sent to the Virgin Mary, who was betrothed to Joseph, a carpenter, who resided in Nazareth, a city of Galilee. The angel informed Mary that she was highly favored of the Lord, and said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that holy thing that shall be born of thee shall be called the Son of God;" which took place accordingly: for, travelling to Bethlehem to pay the tax imposed by the Roman emperor, the town was so crowded that they could only get lodgings in a stable, where birth was given to the Redeemer of the world, which was announced by a star to the wise men of the East, and by an angel to the shepherds.

After Jesus had been circumcised, he was brought into the temple by his mother; on which occasion Simeon exclaimed, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Luke ii. 29, 30.

Jesus, in his youth, disputed with the doctors in the temple, and soon after was baptized by John in the river Jordan, when the Holy Ghost descended upon him in

the shape of a dove, and a voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased."

After this, Christ fasted forty days and nights in the wilderness, where he was tempted by the Devil, but resisted all his temptations. He performed his first miracle, turning water into wine, at a marriage, in Cana of Galilee; he likewise conversed with the Samaritan woman, and restored to life a nobleman's dead child. While journeying in Galilee, he restored sight to the blind, cured the lame, the lepers, &c. At the pool of Bethesda he cured a paralytic man who had been lame thirty-eight years, and said, "Take up thy bed and walk." He afterwards cured a man whose right hand was withered; with many other acts of benevolence worthy the Son of God and the benefactor of man.

When he had chosen his twelve apostles, he preached the celebrated sermon upon the mount; after which, he performed several miracles, such as feeding the multitude, walking on the sea, &c.

At the celebration of the passover, Jesus supped with his disciples; he informed them that one of them would betray him and another deny him, and preached his farewell sermon. A multitude of armed men soon afterwards surrounded him, and Judas kissed him, in order to point him out to the soldiers, who were not acquainted with his person. In the contention occasioned by the apprehension of Jesus, Peter cut off the ear of Malchus, the servant of the high priest, for which Jesus reproved him, and, by touching the wound, healed it. Peter and John followed Jesus to the house of Annas, who, refusing to judge him, sent him bound to Caiaphas, where Peter denied Christ, as the latter had predicted; but, on Christ reminding him of his perfidy, Peter went out and wept bitterly.

When the council had assembled in the morning, the Jews mocked Jesus, and the elders brought forward false witnesses against him, the principal accusation being that he said, "I will destroy this temple, that is made with hands, and within three days I will build another made without hands." Caiaphas then asked him if he was the Christ, the Son of God, or not; being answered in the affirmative, he was accused of blas-

phemy, and condemned to death by Pontius Pilate, the Roman governor, who, although conscious of his innocence, yielded to the solicitations of the Jews, and condemned him to be crucified.

Before the crucifixion, the Jews, by way of derision, clothed Christ in a mock robe, put a crown of thorns upon his head, and a reed, for a sceptre, in his hand; they then mocked him, spit in his face, smote him on the cheek, and, taking the reed out of his hand, they struck him with it upon the head. Pilate would fain have released him, but the general cry was, "Crucify him, crucify him;" which occasioned the governor to call for a basin of water, and, having washed his hands, he declared himself innocent of the blood of Christ, whom he termed a just person. But the Jews said, let his blood be upon us, and our children; and the governor found himself obliged to comply with their wishes; which wish has evidently taken place—they have never since been a collected people, but are scattered through the earth, a reproach and a by-word among all nations.

While leading Christ to the place of crucifixion, they obliged him to bear his cross, which, being afterwards unable to sustain, they compelled one Simon, a native of Cyrenia, to carry. Calvary was the place fixed on for the execution, where, having arrived, the soldiers offered him a mixture of gall and vinegar to drink, which he refused. Having stripped him, they nailed him to the cross, and crucified him between two malefactors. After being fastened to the cross, he uttered the benevolent prayer for his enemies, "Father, forgive them, for they know not what they do." The soldiers who crucified him, being four in number, now divided his mantle between them, but his coat being without a seam, they cast lots for it. Whilst Christ remained in the agonies of death, the Jews mocked him, saying, "If thou be the Son of God, come down from the cross." The chief priests and scribes also reviled him, and said, "He saved others; himself he cannot save." One of the criminals who was crucified with him also cried out and said, "If thou be the Christ, save thyself and us;" but the other exclaimed, "Lord, remember me when thou comest into thy kingdom;" to which Christ replied, "This day shalt thou be with me in Paradise."

When Christ was upon the cross, the sun was darkened, which struck the people, and even the Jews, with terror. In the midst of his tortures, Christ cried out, "My God, my God, why hast thou forsaken me?" and then expressed a desire to drink; when one of the soldiers gave him, upon the point of a reed, a sponge dipped in vinegar, which he refused. About three o'clock in the afternoon he bowed his head and gave up the ghost; and at that time a violent earthquake rent the rocks and shook the foundations of the earth, the vail of the temple was rent in twain, and universal consternation prevailed.

After this, Joseph of Arimathea begged the body of Pilate, and laid it in a new tomb; but, on the third day, he was, by the power of God, raised from the dead; thus becoming the first fruits of them that slept; and, after his resurrection, many that slept in their graves arose, and went into the holy city, and appeared unto many.

Perhaps in nothing is God's love and compassion to mankind more evident, than in the manner in which his beloved Son made his appearance into the world: to be born of a woman, subject to the trials and temptations incident to man, that he might know how to feel for, and sympathize with, to succor and to deliver those he came to redeem.

AN ACCOUNT

OF THE

LIVES, SUFFERINGS, AND MARTYRDOM

OF THE

APOSTLES AND EVANGELISTS.

I. STEPHEN,

The proto or first martyr, was elected, with six others, as a deacon, out of the Lord's seventy disciples. Stephen was an able and successful preacher. The principal persons belonging to five Jewish synagogues entered into many altercations with him; but he, by the soundness of his doctrine and strength of his arguments, overcame them all; which so much irritated them, that they suborned false witnesses to accuse him of blaspheming God and Moses. Being carried before the council, he made a noble defence, but that so much exasperated his judges that they resolved to condemn him. At this instant Stephen saw a vision from heaven, of Jesus, in his glorified state, sitting at the right hand of God. This vision so greatly rejoiced him that he exclaimed, in raptures, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." They then condemned him, and, having dragged him out of the city, stoned him to death. On the spot where he was martyred, Eudocia, the empress of the emperor Theodosius, erected a superb church.

The death of Stephen was succeeded by a severe persecution in Jerusalem, in which two thousand Christians, with Nicar, the deacon, were martyred, and many others obliged to leave the place.

II. JAMES THE GREAT,

A Galilean, was the son of Zebedee, a fisherman, the elder brother of John, and a relation to Christ himself; for his mother Salome was cousin-german to the virgin Mary. Being one day, with his father, fishing in the sea of Galilee, he and his brother John were called by our Saviour to become his disciples. They cheerfully obeyed the mandate, and, leaving their father, followed Jesus. It is to be observed that Christ placed a greater confidence in them than in any other of the apostles, Peter excepted.

Christ called these brothers Boanerges, or the sons of thunder, probably on account of their fiery spirits and impetuous tempers

Herod Agrippa, being made governor of Judea by the emperor Caligula, raised a persecution against the Christians, and particularly singled out James as an object of revenge.

James, being condemned to death, showed such an intrepidity of spirit and constancy of mind, that his very accuser was struck with admiration, and became a convert to Christianity. This transition so enraged the people in power that they condemned him likewise to death, when James the apostle and his penitent accuser were both beheaded on the same day and with the same sword. These events took place in the year of Christ 44.

Much about the same period, Timon and Parmenas, two of the seven deacons, suffered martyrdom; the former at Corinth, and the latter at Philippi, in Macedonia.

III. PHILIP.

This apostle and martyr was born at Bethsaida, in Galilee, and was the first called by the name of Disciple. He was honored with several important commissions by Christ, and being deputed to preach in Upper Asia, labored very diligently in his apostleship. He then travelled into Phrygia, and arriving at Heliopolis, was greatly grieved to find the inhabitants so sunk in idolatry as to worship a large serpent. Philip, however,

converted many of them to Christianity, and even procured the death of the serpent. This so enraged the magistrates that they committed him to prison, had him severely scourged, and afterwards crucified. His friend Bartholomew found an opportunity of taking down the body and burying it; for which, however, he was very near suffering the same fate. His martyrdom happened eight years after that of James the Great, A. D. 52.

IV. MATTHEW.

This evangelist, apostle, and martyr, was born at Nazareth, in Galilee, but resided chiefly at Capernaum, on account of his business, which was that of a toll-gatherer, to collect tribute of such as had occasion to pass the sea of Galilee. On being called as a disciple, he immediately complied, and left everything to follow Christ. After the ascension of his Master, he continued preaching the Gospel in Judea about nine years. Designing to leave Judea, in order to go and preach among the Gentiles, he wrote his gospel in Hebrew, for the use of the Jewish converts; but it was afterwards translated into Greek by James the Less. Going to Ethiopia, he ordained preachers, settled churches, and made many converts. He then proceeded to Parthia, where he had the same success; but, returning to Ethiopia, he was slain by a halbert, in the city of Nadabar, about the year of Christ 60. He was remarkably inoffensive in his conduct, and temperate in his mode of living.

V. MARK.

This evangelist and martyr was born of Jewish parents, of the tribe of Levi. It is imagined that he was converted to Christianity by Peter, whom he served as an amanuensis, and whom he attended in all his travels. Being entreated by the converts at Rome to commit to writing the admirable discourses they had heard from Peter and himself, this request he complied with, and composed his gospel accordingly in the Greek language. He then went to Egypt and constituted a bishopric at Alexandria. Afterwards he proceeded to Lybia, where he made many converts. Returning to Alexandria,

some of the Egyptians, exasperated at his success, determined on his death. To accomplish this, they tied his feet, dragged him through the streets, left him to remain, bruised as he was, in a dungeon all night, and the next day burned his body. This happened on the twenty-fifth of April. His bones were carefully gathered up by the Christians, decently interred, and afterwards removed to Venice, where he is considered as the tutelar saint and patron of the state.

VI. JAMES THE LESS.

This apostle and martyr was so called to distinguish him from James the Great. He was the son, by a first wife, of Joseph, the reputed father of Christ. He was, after our Lord's ascension, elected bishop of Jerusalem. He wrote his general epistle to all Christians and converts whatever, to suppress a dangerous error then propagating, namely, "That faith in Christ was alone sufficient for salvation, without good works." The Jews being, at this time, greatly enraged that Paul had escaped their fury by appealing to Rome, determined to wreak their vengeance on James, who was now ninety-four years of age. They accordingly threw him down, beat, bruised, and stoned him, and then dashed out his brains with a club, such as was used by fullers in dressing cloths.

VII. MATTHIAS.

This apostle and martyr was called to the apostlesbip after the death of Christ, to supply the vacant place of Judas, who had betrayed his master, and was likewise one of the seventy disciples. He was martyred at Jerusalem, being first stoned and then beheaded.

VIII. ANDREW.

This apostle and martyr was brother to Peter, and preached the Gospel to many Asiatic nations. Arriving at Edessa, the governor of the country, named Egeas, threatened him very hard for preaching against the idols

there worshipped. Andrew persisting in the propagation of his doctrines, he was ordered to be crucified on a cross, two ends of which were transversely fixed in the ground. He boldly told his accusers that he would not have preached the glory of the cross, had he feared to die on it. And again, when they came to crucify him, he said that he coveted the cross, and longed to embrace it. He was fastened to the cross, not with nails, but cords, that his death might be more lingering. In this situation he continued two days, preaching the greater part of the time to the people; and expired on the thirtieth of November.

IX. PETER.

This great apostle and martyr was born at Bethsaida, in Galilee, being the son of Jonah, a fisherman, which employment Peter himself followed. He was persuaded by his brother to turn Christian, when Christ gave him the name of Cephas, implying, in the Syriac language, a rock. He was called at the same time as his brother to be an apostle, gave uncommon proofs of his zeal for the service of Christ, and always appeared as the principal speaker among the apostles. He had, however, the weakness to deny his Master, after his apprehension, though he defended him at the time; but the sincerity of his repentance made an atonement for the atrociousness of his crime.

The Jews, after the death of Christ, still continued to persecute the Christians, and even went so far as to order several of the apostles, among whom was Peter, to be scourged. This punishment they bore with great fortitude, and rejoiced that they were thought worthy to suffer for the sake of Christ.

Herod Agrippa, having caused James the Great to be put to death, and finding that it pleased the Jews, resolved, in order to ingratiate himself farther with the people, that Peter should fall a sacrifice to their malice. He was accordingly apprehended, and thrown into prison; but an angel of the Lord released him; which so enraged Herod that he ordered the sentinels who guarded the dungeon in which he had been confined, to be put to death. Peter, after various other miracles,

retired to Rome, where he defeated all the artifices and confounded the magic of Simon the magician, a great favorite of the emperor Nero. He likewise converted to Christianity one of the concubines of that monarch; which so exasperated that tyrant, that he ordained both Peter and Paul to be apprehended. During the time of their confinement they converted two of the captains of the guard and forty-seven other persons to Christianity. Having been nine months in prison, Peter was brought out from thence for execution, when, after being severely scourged, he was crucified with his head downwards; which position, however, was at his own request. He, as well as Paul, suffered on the twenty-ninth day of June. His body being taken down, embalmed, and buried in the Vatican, a church was afterwards erected on the spot; but this being destroyed by the emperor Heliogabalus, the body was removed, till the twentieth bishop of Rome, called Cornelius, conveyed it again to the Vatican. Afterwards Constantine the Great erected one of the most stately churches in the universe over the place. Before we quit this article it is requisite to observe that, previous to the death of Peter, his wife suffered martyrdom for the faith of Christ, and was exhorted, when going to be put to death, to remember the Lord Jesus

X. PAUL.

The apostle and martyr, was a Jew, of the tribe of Benjamin, born at Tarsus, in Cilicia. He was, at first, a great enemy to, and persecutor of, the Christians; but, after his miraculous conversion, he became a strenuous preacher of Christ's Gospel. At Iconium, Paul and Barnabas were near being stoned to death by the enraged Jews; wherefore they fled to Lycaonia. At Lystra, Paul was stoned, dragged out of the city, and left for dead; he, however, happily revived, and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and whipped; and both were again persecuted at Thessalonica. Being afterwards taken at Jerusalem, he was sent to Cesarea, but appealed to Cæsar at Rome. Here he continued a prisoner at large for two years. Being released, he visited the churches

of Rome, and preached in France and Spain. Returning to Rome, he was again apprehended, and, by the order of Nero, martyred, by being beheaded.

XI. JUDE.

The apostle and martyr, the brother of James, was commonly called Thaddeus. Being sent to Edessa, he wrought many miracles and made many converts, which stirring up the resentment of people in power, he was crucified, A. D. 72.

XII. BARTHOLOMEW

Preached in several countries, performed many miracles, and healed various diseases. He translated Matthew's gospel into the Indian language, and propagated it in that country; but, at length, the idolaters, growing impatient with his doctrines, severely beat, crucified, and flayed him, and then cut off his head.

XIII. THOMAS.

As he was called in Syriac, but Didymus in Greek, was an apostle and martyr. He preached in Parthia and India, where, displeasing the Pagan priests, he was martyred by being thrust through with a spear.

XIV. LUKE,

The evangelist and martyr, was the author of a most excellent gospel. He travelled with Paul to Rome, and preached to divers barbarous nations, till the priests in Greece hanged him on an olive tree.

XV. SIMON,

The apostle and martyr, was distinguished by the name of Zelotes, from his zeal. He preached with great success in Mauritania, and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified by the then barbarous inhabitants of that island, A. D. 74.

XVI. JOHN

Was at once a prophet, apostle, evangelist, and martyr. He is called the beloved disciple, and was a brother to James the Great. He was previously a disciple of John the Baptist, and afterwards not only one of the twelve apostles, but one of the three to whom Christ communicated the most secret passages of his life. The churches in Asia founded by John were Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, to whom he directs his book of Revelations. Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a cauldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury; and Domitian, therefore, not being able to put him to death, banished him to Patmos to work at the mines. He was, however, recalled by Nerva, who succeeded Domitian after his decease, but was deemed a martyr on account of his having undergone the mode of an execution, though it did not take effect. He wrote his epistles, gospel, and revelations, all in a different style; but they are all equally admired. He was the only apostle who escaped a violent death; and he lived the longest of any of them, being near 100 years of age at the time of his death.

XVII. BARNABAS

Was a native of Cyprus, but of Jewish parents. The time of his death is uncertain, but supposed to be about the year of Christ 73. He was one of those who gave up all his worldly substance, and all his strength and influence, to the support and spread of the Gospel; being a faithful and devoted missionary, and distinguished preacher of the cross.

THE NAMES AND TITLES

GIVEN TO THE

LORD JESUS CHRIST,

IN THE SCRIPTURES.

Adam. 1 Cor. xv. 45.
Advocate. 1 John ii. 1.
Almighty. Rev. i. 8.
Amen. Rev. iii. 14.
Ancient of Days. Dan. vii. 22.
Anointed. Ps. ii. 2; xlv. 7.
Apostle. Heb. iii. 1.
Author and Finisher of Faith. Heb. xii. 2.
Babe. Luke ii. 16.
Beginning of the Creation of God. Rev. iii. 14.
Begotten of the Father. John i. 14.
Beloved. Eph. i. 6.
Bishop. 1 Pet. ii. 25.
Branch. Zech. iii. 8. Is. xi. 1.
Bread of Life. John vi. 48, 51.
Bright and Morning Star. Rev. xxii. 16.
Brightness of the Father's Glory. Heb. i. 3
Captain. Heb. ii. 10.
Child. Is. ix. 6.
Chosen. Matt. xii. 18; Luke xxiii. 35.
Christ. Matt. i. 16; ii. 4.
Consolation of Israel. Luke ii. 25.
Corner Stone. Eph. ii. 20; 1 Pet. ii. 7.
Covenant. Is. xlii. 6.
Counsellor. Is. ix. 6.
Covert. Is. xxxii. 2.
Daysman. Job ix. 33.
Day-Star. 2 Pet. i. 19.

Deliverer. Rom. xi. 26.
Desire of all Nations. Hag. ii. 7.
Door of Sheep. John x. 2.
Elect. Is. xlii. 1.
Emmanuel. Is. vii. 14; Matt. i. 23.
Ensign. Is. xi. 10.
Eternal Life. 1 John v. 20.
Everlasting Father. Is. ix. 6.
Express Image, &c. Heb. i. 3.
Faithful Witness. Rev. i. 5; iii. 14; xix. 11.
First Begotten. Rev. i. 5.
First Fruits. 1 Cor. xv. 23.
First and Last. Rev. ii. 8.
Flesh. John i. 14.
Foundation. Is. xxviii. 16.
Forerunner. Heb. vi. 20.
Friend of Sinners. Matt. xi. 19.
Gift of God. 2 Cor. ix. 15.
Glorious Lord. Is. xxxiii. 21.
Governor. Matt. ii. 6.
Head of the Church. Col. i. 18.
Heir of all things. Heb. i. 2.
High Priest. Heb. iii. 1; vii. 1.
Holy One of God. Mark i. 24.
Holy One of Israel. Is. xli. 14.
Holy Child. Acts iv. 30.
Hope. Acts xxviii. 20; 1 Tim. i. 1.
Horn of Salvation. Luke i. 69.
Image of God. Heb. i. 3.
Jesus. Matt. i. 21; 1 Thess. i. 10.
Judge. Mic. v. 1; Acts x. 42.
King. Matt. xxi. 5; xxv. 34.
Lamb. John i. 29; Rev. v. 6.
Lawgiver. Is. xxxiii. 22; James iv. 12.
Leader. Is. lv. 4.
Light. John i. 9; viii. 12; xii. 46.
Life. John xiv. 6.
Lion of the Tribe of Judah. Rev. v. 5.
Lord. Rom. i. 3; Rev. xvii. 14.
Man. John vii. 46; 1 Tim. ii. 5.
Master. Matt. viii. 19; xxiii. 8.
Mediator. 1 Tim. ii. 5.
Messenger. Mal. ii. 7; iii. 1.

Messiah. Dan. ix. 25; John i. 41.
Michael. Dan. xii. 1; Rev. xii. 7.
Minister. Heb. viii. 2.
Morning Star. Rev. ii. 28; xxii. 16.
Nazarite. Matt. ii. 23.
Offspring of David. Rev. xxii. 16.
Only Begotten. John i. 14.
Passover. 1 Cor. v. 7.
Plant of Renown. Eze. xxxiv. 29.
Prince. Acts iii. 15; v. 31.
Prophet. Luke xxiv. 19; vii. 16.
Propitiation. 1 John ii. 2; iv. 10.
Power of God. 1 Cor. i. 24.
Purifier. Mal. iii. 3.
Priest. Heb. iv. 14; vii. 26.
Ransom. 1 Tim. ii. 6.
Redeemer. Job. xix. 25.
Resurrection. John xi. 25.
Refiner. Mal. iii. 3.
Righteousness. Jer. xxiii. 6.
Rock. Matt. xvi. 18.
Rod and Staff. Is. xi. 1.
Root of David. Rev. xxii. 16.
Ruler in Israel. Mic. v. 2.
Sacrifice. Eph. v. 2.
Salvation. Luke ii. 30.
Sanctification. 1 Cor. i. 30.
Seed of Abraham. Gal. iii. 29.
Seed of the Woman. Gen. iii. 15
Seed of David. 2 Tim. ii. 8.
Second Man. 1 Cor. xv. 45.
Servant. Is. xlii. 1, 19; xliv. 21.
Shepherd. John x. 11; Heb. xiii. 20.
Shiloh. Gen. xlix. 10.
Son of God. Matt. iv. 3; viii. 29.
Son of Man. Matt. viii. 20.
Sower. Matt. xiii. 3.
Spirit. 1 Cor. xv. 45.
Stone Rejected. Matt. xxi. 42.
Substance. Heb. x. 34.
Sun of Righteousness. Mal. iv. 2.
Surety. Heb. vii. 22.
Teacher. John iii. 2

Temple. Mark xiv. 58.
Testator. Heb. ix. 16, 17.
Treasure. Luke xii. 33.
Truth. John xiv. 6.
Vine. John xv. 1.
Way. Is. xxxv. 8; John xiv. 6.
Wisdom of God. 1 Cor. i. 24.
Witness. Rev. i. 5; iii. 14.
Wonderful. Is. ix. 6; xxviii. 29.
Word of God. Rev. xix. 13.
Worthy. Heb. iii. 3; Rev. v. 12.

DIVISIONS OF THE BIBLE.

THE dividing of the Old Testament into chapters, as they stand in our translation, is attributed to Cardinal Hugo, who lived about the middle of the thirteenth century, and who did it for convenience of reference in a Latin concordance he was preparing. Rabbi Nathan, a Jew, for the same convenience of reference to his Hebrew concordance, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure. In 1661, Athias, a Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now stand in the various versions.

This division into verses, though very convenient, is not to govern the sense; and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection. (Matt. x. 42, xi. 1; Luke xix. 41—48, xx. 1—8; Acts xxi., xxii., xxiii.; Gal. i. 23, ii. 1.) Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood. (1 Cor. xii. 31, xiii. 1; 2 Cor. vi. 18, vii. 1; Eph. iv. 31, 32, v. 1, 2; Phil. iii. 21, iv. 1.) Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them; (Luke iii. 21, 22; 2 Cor. vi. 6, 7, &c.; 1 Pet. i. 3, 4, &c.;) and sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection. (Col. iii. 25, iv. 1.) The fourth chapter should commence with the second verse.

THE APOCRYPHA, which is sometimes bound up with the Bible, is a class of books not admitted by the ancient Christians into the canon of Scripture. None of them were ever received by the Jews. They are not found in the catalogue of the canonical books made by Mileto, bishop of Carthage, in the second century; nor does Origen, in the third, or Epiphanius, in the fourth, acknowledge their authenticity. Few of them were allowed to be canonical until the ninth and tenth centuries, when the ignorance of the people and of the clergy was most deplorable.

JEWISH TRADITIONARY SCRIPTURES. About the year A. D. 180, Jehuda, a Jewish rabbi, wrote out the received traditions of the fathers. This was nearly 1700 years after the giving of the law; yet no force or authority is given to these traditions in the intervening period, during which Joshua, Samuel, Ezra, and the prophets, lived. This work of Jehuda is called the *Mishna*; the commentary upon it is called the *Gemara*; and these together constitute the *Talmud*, which is more highly reverenced by the Jews than even the Old Testament. That traditions are not to be received as of divine authority, is evident from Mark vii. 1—13.

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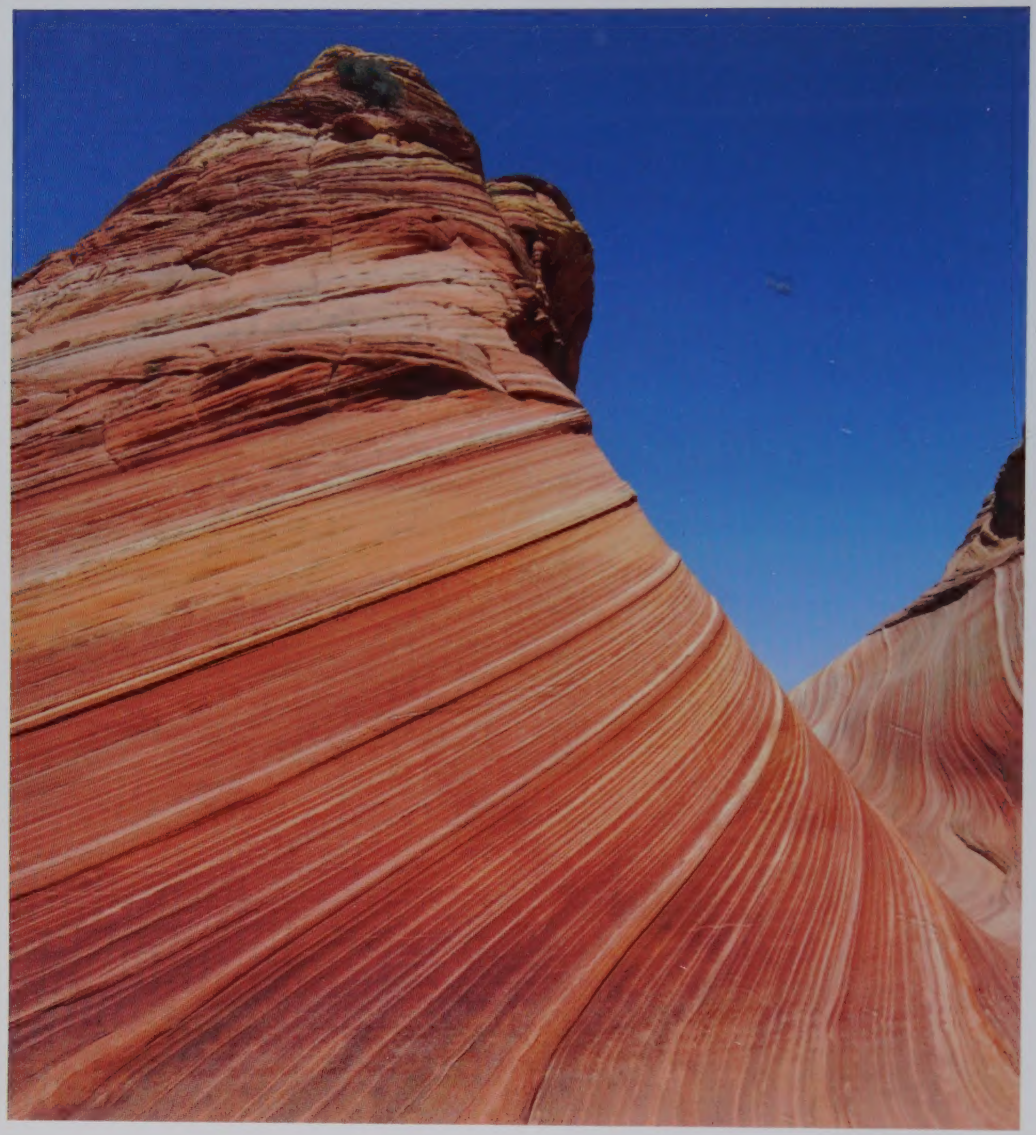

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